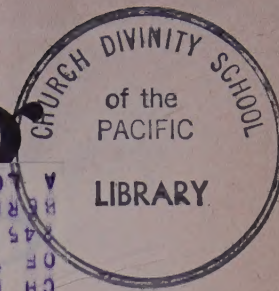


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Mrs. Robert Hand, chairman of St. Paul's Bookstore, Lubbock, Texas, helps a customer. See p. 9.

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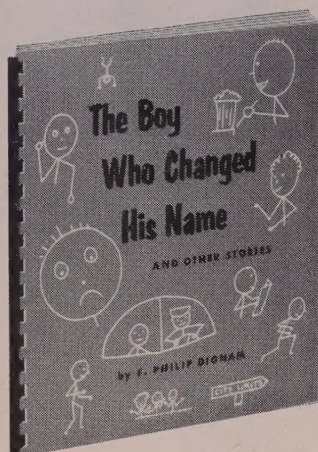
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Volume 135 Established 1878 Number

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### September

22. Fourteenth Sunday after Trinity  
29. St. Michael and All Angels

### October

2. General Board, National Council of Churches to 3d.  
6. Sixteenth Sunday after Trinity  
6. Worldwide Communion Sunday  
7. National Conference of Deaconesses' Retreat at Annual Conference, Sycamore, Ill., to 11th.  
11. Milwaukee Council, to 12th  
12. Seventeenth Sunday after Trinity  
18. St. Luke  
20. Eighteenth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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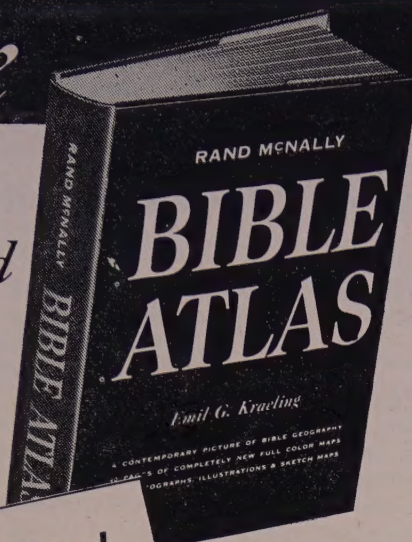
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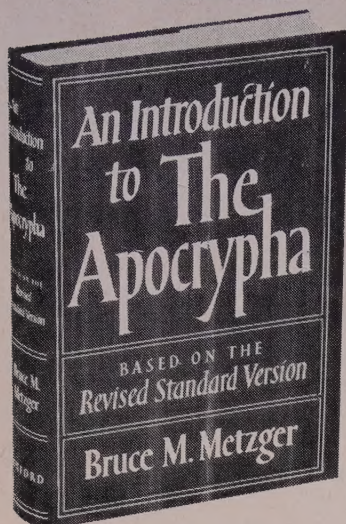
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# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## The Goal — Fellowship with God

Job 38:1-7; 42:1-6, Psalm 27; John 15:1-11;  
1 John 3:1-3, 14-24

**T**he Bible, as we have seen, teaches a doctrine of life after death, but it does not make everlasting life by itself the goal of our earthly pilgrimage. The real goal is not simply the indefinite prolongation of human existence, but rather its transformation — already in this life — through fellowship with God. Human life as most men live it is not worth being extended into eternity. Until men have learned to know God and live with Him in this world the idea of living with Him eternally in another can hardly have much meaning.

It is perhaps largely for this reason that the ancient Hebrews, under God's providence, had no doctrine of eternal life until late in the Old Testament period. Israel had first of all to learn the full meaning of life with God in the present world. At last, when the proper time came, the idea of eternal life arose as a natural, and almost inevitable, consequence. But even then the essential content of eternal life never became merely the survival of personal identity; for biblical man, eternal life meant a life lived in such firm fellowship with God that even death could not destroy it.

The author of the Book of Job never arrived at the idea of eternal life beyond the grave, but he did discover that the greatest good in this life is the assurance of God's nearness. Most of his great book is occupied by a long dialogue in which Job and his friends discuss the goodness and justice of God. All of them agree that God is all-powerful; but is He also all-good? Job is pictured as a man who has lost everything that seems to make life worth living — property, family and physical health. He cannot understand why this should have happened, for he had always been a good, devout man who had done nothing to make such a fate seem just. So he rails bitterly at God in language which stops barely short of blasphemy and his friends are unable to comfort him.

The argument is too long to be summarized here, but toward the close of the book it is increasingly evident that Job is beginning to understand that his greatest disaster was not the loss of property and health, but the loss of a sense of companionship with God. In the closing chapters God suddenly appears in person

(38:1-7) and Job's complaints and big questionings come promptly to an end (42:1-6). He realizes that all his life he had known of God only by hearsay; now for the first time, he knows Him in his own experience (v.5). Although the book's final paragraph tells of the restoration of its hero's fortunes, this is really irrelevant for Job has already learned that the highest good in human existence is not health or wealth, but the personal knowledge of God (the same thought appears also in Ps. 73:25-28).

While the Book of Job is the dramatic story of one man's discovery of God, Ps. 27 is the lyrical outpouring of another man who had been long accustomed to live in the daily consciousness of God's presence. His one desire was to have the vision of God his whole life through (v.4); his basic attitude was to "wait for the Lord" (14) — to listen for His voice and to respond in love and obedience.

For Christians the goal of living in fellowship with God is much easier than for the men of the Old Testament. Christ has broken the power of sin and evil, the things which separate men from God, and has made it possible for all men to appropriate the fruits of His victory for themselves. And Christ Himself, as both God and man, offers the natural meeting place for God and men. So, in John 15:1-11, He is described as the vine through which the divine life flows to His disciples, who are the branches. The chapter repeatedly makes use of the word "abide," for the relationship between Christ and His followers must be a permanent one, not just to be felt in rare mystical experiences, but a profound reality underlying every thought and deed on every common occasion. It is not a relation based on feeling alone, but on love which finds its natural expression in obedience (v.10). And the result of it is a fulness of joy which cannot be known in any other way (11).

The partial experience of God's presence which one may have now is only the first step in an expanding life with Him (1 John 3:1-3). We can know Him now as a child knows its father, but the future contains the promise of a relationship so close that no human words can describe it (v.2). "We shall see him as he is." But it is important to notice that, in biblical thought, the goal is not to be attained merely by some kind of formal mystical exercises, however valuable they may be. The soundness of the moral life is even more



portant. Men must struggle constantly to purify themselves from evil, for God himself is pure and will not walk in fellowship with those who are impure (3). Mysticism without morality is abhorrent to the biblical mind.

Finally, we notice that the biblical idea of fellowship with God is not a selfish one. Unlike some of the ancient religions of the orient, the religion of the Bible does not picture the goal of life as living in solitude with God. We shall return to this theme later, but it would be improper to conclude our present study without at least taking note of the fact, strongly emphasized in I John 3:14-24, that fellowship with God can be found only by those who walk in fellowship with other men. God's love for us demands love for each other; our only assurance that God "abides" in us is the fact of our own sincere and abiding love for the brethren (17,24; cf.4:7-13).

(NOTE: This concludes the series on Bible Doctrine. A new series will begin in the October 6th issue on "The Bible Way of Life.")

## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Shout From the Housetops!

In your September 8th issue, I note that on the cover in large print you feature an article, "What's Wrong with the Wedding Marches." The piece is good, but in my estimation, so unimportant for a feature story. Who cares, outside of a few professionals?

Then you have another story in the same issue which is really important. In my estimation, it should have been featured with the photographs blown up, the headlines honed on the front page, and the story recognized for its exciting impact. The headline is, "Episcopalians Only Ones Who Don't Hush Hate, Filipinos Tell Missionary."

I don't believe our Lord was too concerned about wedding marches, but He certainly died on the Cross because of the issue of hate. If natives recognize the work of our missionaries as apostles of love, that is the great good news at a moment in history when the world shakes on the brink of atomic annihilation.

Again, God bless the young fellow who wrote the article on wedding marches, but I do not bury it as an unimportant side issue and feature, and italicize and shout from the housetops the triumphant recognition of the work of our missionaries in the Philippines.

(Rt. Rev.) AUSTIN PARDUE  
Bishop of Pittsburgh

Our Lord's mother did manage to get him interested in the refreshments at a wedding — EDITOR.

## Noble and Dignified

Although in basic agreement with the principal ideas expressed in Mr. Young's article, and with your editorial comment, it seems to me that there exists nobler and more dignified music than the traditional "Lohengrin." On the infrequent occasions that opportunity presents, I usually urge the substitution of trumpet tunes or voluntaries by Jeremiah Clarke, Purcell, or the like. I do not object to the secular connotations of the March, especially, but rather to the fact that it is a silly, childish tune, whether heard or played in the opera house or under ecclesiastical auspices.

I do not have the Joint Commission's pamphlet at hand, but as I recall, Bonnet's "Romance sans Paroles" is recommended for the pre-nuptial recital. As an organist, I can testify that there are not many organ selections which exceed the mawkish sentimentality with which it reeks.

The history of the Church's fight against secularism in its music is almost as old as Christianity itself, and would make an interesting article for your publication if treated by an authority on the subject. Of necessity, the Church has always been conservative but in the end has accepted the best of the rhythmic and harmonic devices which secular music has to offer for use in her worship.

HARRY WILKINSON

Philadelphia, Pa.

### Hymns on a Theological Level

Mr. Young's article to the Music Commission in your September 8th issue seems to me on the whole a fair rebuttal on the technical levels of musical learning and lore. The one thing I find sadly missing is comment on the theological level. At weddings, are we or are we not fundamentally involved in the worship of Almighty God? If we are worshipping God, from every count of Christian precedent and theological fitness, what kind of music is most fitting? Haven't the Christians (and our Jewish forbears) decided from old time that hymns sung to God by the faithful do best, musically, what should be done within the context of worship?

Skimming over a vast and fascinating subject to present two points: (1) Some years experience has proven to me that people are profoundly and freshly stirred to Christian reverence when bridal processions move to the music of solid and familiar hymns of praise sung by all present (266, 270, 289, 282, 551, 567, 579, etc., etc.; "why, it was really Church, not a spectacle." varied ad. inf.). Cross, candles, choir — and the congregation singing to God, transform spectators into a congregation of participating worshipers instantaneously, almost (excuse the non-theological phrase!) by magic. It has to be tried only once — and the great majority present become missionaries — amusingly, for procedures that are usual for gathered Christians whenever they worship God!

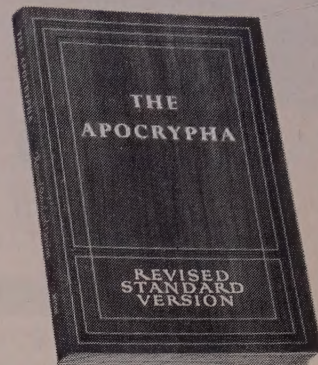
(2) When music accompanies the reception afterwards (piano, records, orchestra), one can then pull all stops on romance music, both solemn and frivolous (from Gypsy and Calypso to Lohengrin — Mendelssohn).

The fitness of it all — appropriate music for each occasion — is impressed on people without denying them only "old favorites" in the context of the total wedding.

(Rev.) G. F. TITTMANN

Lake Forest, Ill.

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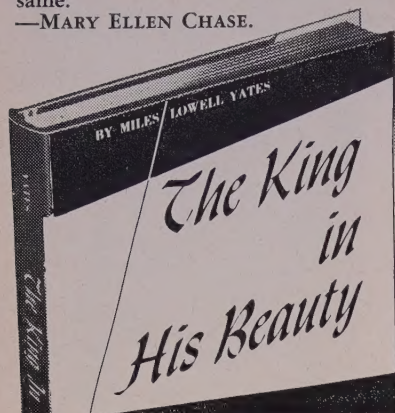
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# sorts and conditions

"HARASS" was the name of our Pump Man and a good man was never more aptly named. I was completely harassed by the time he came up the walk on Saturday night with his box of tools.

"I am immune to people's troubles," he said. "I have to be. I see people mostly when they have trouble."

Mr. Harass was only one of a number of good, dear souls who helped out this last week.

On Labor Day my husband had gone off to Oberlin, Ohio, in order to represent the Episcopal Church at a conference, but since Peter is in and out quite a bit, it wasn't until Wednesday that the household appliances discovered that he was gone!

Wednesday night: No hot water.

Thursday morning: Mr. E., the neighbor on the east, turns off the tank for me so that it will be safe.

Thursday night: No hot water, naturally.

Friday morning: There is hot water! But the tank is disconnected. I telephone plumber. He says to call Gas Co.

Friday night: Man from Gas Co. comes out. Fixes tank. Says all is OK.

Saturday morning: No hot water. In fact, no cold water. Not even any hard water. I telephone Mr. E. No answer. I telephone Turby, the neighbor on the west.

Turby and my son discover that turning on the pump blows a fuse. They blow quite a few fuses. Turby recommends calling the Gas Co. to see what their man did to upset the water system. I place call to Gas Co.

Later Saturday morning. Mr. E. seems to be home. I ask him whether the gas water heater could affect the well pump. He says no and comes to see. I cancel service call to Gas Co.

At this point lights begin to go out here and there. Mr. E. says to call an electrician. Lights are now not working in powder room, bedrooms, closets, also the kitchen. Of course, the toilets do not flush; we cannot wash or take a drink of water. I begin to carry pails of water from the Turbins via their petunia bed.

I call Peter's mother and tell her that I cannot keep our lunch date because of being filthy dirty (while waiting around downstairs for the various people I had cleaned half of the cellar). She says she will come right over.

I begin to call Pump Men and talk to their wives. (Little sympathy there and no one seems to be about.)

I borrow some water and go out to lunch calling back now and then. No one has come to fix anything.

Five o'clock: I start to cook the chil-

dren's dinner. Nothing happens, but stove is warm. Lights at one end of the house glow only with one candle power. Range has same trouble. Kitchen fan does not work. Refrigerators are defrosting by now. Strangely enough, the disposal works and the television set plays on.

Mrs. Turbin invites me over to use her stove. I do so and also heat water for dishes. Michael goes off to Grandma's to take a bath. Pump Man calls and promises to come in half an hour.

Six o'clock: Pump man arrives. We all cheer. He finds (1) Broken spring in pump motor and (2) Loose fuses in electric fuse box. Two separate troubles, he says, and fixes both. I pay him \$9.00.

Seven o'clock: Mary finds toaster out of order. Downstairs refrigerator is not running.

Eleven-thirty at night: House is strangely cold. Thermostat way up. Pipes cold. I go look. Furnace on, no pilot light, no nothing.

I call Gas Co. He says to turn thermostat way down. They will be out on Sunday.

When Peter telephoned from Oberlin on Sunday night and I gave him the news from home, he said to write the story for "Sorts and Conditions," if only to demonstrate that behind every man who is off to a Church meeting or conference, there stands a woman, who, with the help of God and the neighbors, tries to keep things running smoothly until he returns.

LORRAINE DAY

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

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24. St. Thomas', Salem, Ill.
25. St. John's, Centralia, Ill.
26. St. Mark's, North Bellmore, N. Y.
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The Living Church



# Christian Communication

By the Rev. Malcolm Boyd

## Hucksters for Christ

Suddenly, everyone seems to be aware that people are employing quite obvious and realistic techniques and gadgets in mass communication for the purpose of "using" other people. Of course, the techniques and gadgets are becoming wondrously perfected.

The real problem within the Church is still a dangerously fundamental one. It is not yet, "What shall we speak in the Name of Christ to the men employing such weapons?" It is still — in the circles — "How shall we, too, employ such weapons so that we, too, may have similar 'success'?"

Naturally, this leads us to an examination of the Christian meaning of success itself. The Church, as the Body of Christ, is called to the same vocational definition of success as its Lord. He was tempted in the wilderness by Satan and offered the earmarks of such success as the world — in any age — can recognize as being success. Yet, he chose, instead, to slowly pass for His entrance into Jerusalem, the Cup of His Father's will, kingly robes which were folly to the worldly and the Cross, that incredible symbol which transcends every other Christian success symbol.

We cannot, in this limited space, deal with the subject of Christian success. We must, however, remember that God has created man with a free will, and that He never manipulates man — but, instead, leaves up to man (by the exercise of man's own free will) those hard, fundamental decisions about life which every man has to make. Jesus Christ never exploited man in order to be, in man's eyes, a success. On the contrary, He despised the techniques of a merely earthly Messiah. When the crowd around him became too intense in its preoccupation with Himself, when it wanted Him to accept crown or naked power itself, He somehow drained the crowd of its passion. He got away, right at the moment when anyone else would know, "This is it!"; and could drive home the "hard sell," either for Christ or for a commercial product. One of the most naive, most disturbing things Dr. Billy Graham ever said was is (quoted in an interview in *The Observer*, London, April 24, 1955): "I am selling the greatest product in the world: why shouldn't it be promoted as well as soap?"

Now we come to how much of present-day promotion is being carried on in mass communication. A new book, *The Hidden Persuaders*, by Vance Packard, has created a considerable stir, first in the

exurbs, then all the way across-country to the West Coast. He simply shows quite graphically how we — all of us — are being exploited so that we will react to certain pressures and suggestions, and buy what other people want us to buy. It is clear that the Church, if it succumbed to the temptation of following suit, might be a very "successful operation" in no time; but, would it still by intention be the Church? Could it still by intention claim integral relatedness with Jesus Christ, while in the very process of blaspheming that relatedness, accepting demonic temptation, overriding the biblical and theological Christian concept of witness and bowing to culture in order to be accepted by culture?

Psychological depth research is one of several new techniques being used increasingly to complement the use of mass media by various business firms. Motivation research may seek to discern what "image" a person has of a car, a church, a wife, a president, a product, a god. If a man has the desired "image," the image that the propagandist wants him to have, then mass media can simply proceed to sell. If a man has an "image" not similar to the desired "image," that which he has must be remade before a sale, or a transaction, or a conversion is made. Of course, the object itself — be it a car, a church, a wife, a president, a product, a god — might be altered, but it is more likely that the salesman or propagandist or manipulator, from the standpoint of his own "relatively objective" position, will choose to alter another person's "image" of a particular thing, rather than to change the thing itself.

Writing in *Fortune*, Perrin Stryker noted: "Fears about non-conformity, anxiety over security, narcissism, reluctance to face up to some of the disagreeable but necessary chores of life, excessive emulation of the Joneses — these and other signs of immaturity motivation research has unquestionably revealed. Motivation research is undoubtedly an invasion of the consumer's privacy, but the real trouble with motivation research is not that it exposes such weaknesses but that it often seems to recommend, openly or implicitly, that U. S. business nourish these weaknesses and pander to them."

Some persons, under the label of Christian evangelism, would also nourish these weaknesses — perhaps without really intending to — by the simple process of pandering to them. Then, "evangelism for Christ" becomes "exploitation for Christ." This is a contradiction in terms.



## The Early Christian Church

By the Most Rev.  
Philip Carrington  
Archbishop of Quebec

This is a history of the first two centuries of the Christian Church: its establishment, progress, sufferings and survival. It is meant for the ordinary reader as well as the student. It does much to bring the results of scholarly work before a large audience, but the writer also has his own point of view.

Archbishop Carrington begins his main story with the death of Christ. Christianity was at first a sect of Judaism, and it was only after a long struggle and through external circumstances allied to the force of character of the men involved, that it turned to the outside world. The great men of this period are Paul the Apostle to the Gentiles, Peter, and James the brother of the Lord.

His story goes on to trace the spread of religion through the Mediterranean world, the conflict with the Roman power, persecution, and eventual firm establishment. Archbishop Carrington does not make light of the dissensions, heresies and conflicts within the young Church itself; he is quick to see the ways in which it resembled and made use of existing faiths, but he makes it plain that this faith was something more than the old ones.

This is a distinctively different and fresh treatment. Scholars will find it indispensable and yet it is presented so non-technically that the layman will find it a real adventure.

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# The Living Church

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

September 22, 1957

## Little Rock Clergy Are Divided as to Governor's Action

Episcopal priests joined in a group of 16 clergymen in Little Rock, Ark., who have condemned the action of Gov. Orval E. Faubus in ordering the Arkansas National Guard to prevent integration in Little Rock Central High School. The other clergymen in the group included Lutherans, Disciples of Christ, Methodists, Presbyterians, and Baptists. However, 15 other ministers praised the governor's action, including those from Missionary Baptist, Assemblies of God, Evangelical Methodist, and the Community Church, according to Religious News Service.

The protesting clergymen said: "We deplore (1) the overriding of the authority of the local school administration; (2) the disregard of national law; (3) the abuse of the autonomy of the local school districts; (4) the policing of the great majority of law abiding youth of the city; (5) the exciting of racial tensions; (6) the reflections cast upon our local law enforcement officers; (7) the destruction of the respect of our citizens, young and old, for proper constitutional authority. We appeal to every citizen to unite with us in earnest prayer to God that justice will be brought about and a right example set for every child of our community."

The ministers who praised Gov. Faubus, on the other hand, lauded him for upholding the authority of state law, as contrasted with the protestors' emphasis on the flouting of national and local law. "We believe that among the first duties of our governor is the preservation of law and order," they said. "The Constitution of the United States leaves the education of the citizens of the various states in the hands of the various states. The laws of Arkansas call for the separation of the races in the public schools of the state. It is the duty of the governor to do his utmost to see that the laws of the state are enforced. We call upon all Christian people to pray that in this hour the rights of all citizens, both White and Negro, be preserved." They commented that Arkansas "faces a critical situation that could

lead to violence" and lauded the governor's "courageous action . . . for the protection of all citizens."

From the governor's home town, Huntsville, 10 Presbyterian ministers sent him a telegram stating: "We deplore your recent shameful conduct, which undermines the integrity of the constitutional process and creates confusion and strife."

The clergymen made no published comment as to the Christian stand on segregation as such, or on their stand on integration in Little Rock.

## Church Construction Plans Opposed in Albuquerque

St. Matthew's Mission, Albuquerque, N. M., has run into trouble in its plans to construct a church in a fast-growing residential area of the city. In 1955, the group had received a permit to build a church and parish school, but since construction was not begun within six months, the permit expired. A group of property owners has objected to the granting of a new permit, on grounds that the original neighborhood had changed and is now residential.

Although the Albuquerque Board of Adjustment granted a conditional use permit for the construction of the church, St. Matthew's dropped its plans to build a parish school, and made several other compromises to reassure the protesting area residents. Representatives of St. Matthew's said they would not request permission to build the parish school for three years. They also agreed to help in paving one of the streets adjoining the proposed church, and to blacktop the parking area, as well as landscape the rest of the property. Plans for a rectory were eliminated to provide more offstreet parking space.

The American Jewish Congress and the Albuquerque Ministerial Alliance backed the mission's request for a permit. The Jewish group said that denial of the permit would violate the separation of Church and State and deny communicants of the church their right to freedom of worship. It also said that since other churches are in the area, denial of the permit to the mission would constitute discrimination. [RNS]

## Bishop of Alaska Uninjured in Plane Crash After Take-Off

Bishop Gordon of Alaska escaped without injury when his plane, "The Blue Box," crashed into the bank of the Juniper River while attempting a take-off on September 3d. Bishop Gordon was combining his annual visitation to the remote Indian town of Arctic Village with a caribou hunting trip at the time.

The accident, which severely damaged the airplane, occurred as the bishop was taking off from a sand bar that he has used successfully before. The exact cause of the accident was not determined, but it is probable that wind currents from a nearby hill were partly responsible for the failure of the plane to become airborne.

The "Blue Box," a Cessna 170, was given to Bishop Gordon by the Woman's Auxiliary in 1952 and since that time has travelled over 130,000 air miles in the service of the Church in Alaska.

Under normal conditions the plane could be rather easily repaired. However, because of the remoteness of the crash area, at a tiny village in the foothills of the towering Brooks Range, and the complete lack of facilities there, it is not economically feasible to attempt to repair the craft and it will have to be abandoned, leaving the "Flying Bishop" grounded until the plane can be replaced.

## New Mission in Connecticut

"It is a joy to welcome you as a new congregation of the Episcopal Church in Connecticut and I pray for you God's richest blessings," wrote Bishop Gray of Connecticut in his letter of establishment to the Church of St. Thomas of Canterbury, Sherman, Conn. Establishment of the new mission brings to 218 the number of places of worship in the diocese, which is the fourth largest diocese in the Church in number of active churches.

St. Thomas of Canterbury is the third new mission formed in the diocese recently, the other two being St. Alban's, Simsbury, and St. Barnabas, Greenwich. The Rev. G. T. Cobbett has been appointed as priest-in-charge.



# Parish Bookstores in Texas Keep Churchmen Interested, Informed

Two Texas parishes, in Lubbock and Austin, are carrying on projects which though similar in many ways, were conceived as result of varying needs, and which differ in organization and operation. The projects are parish-related but autonomous bookstores, handling religious books and materials. St. Paul's bookstore in Lubbock was organized in the fall of 1955, while St. David's Bookshop and Library, Austin, opened in March, 1953.

St. Paul's Bookstore was born as a result of the efforts of Churchwomen who felt that the many small projects aimed at raising money for the Church often were not worth the time and effort expended on them. They were looking for a lasting, worthwhile project of stewardship, and the bookstore became the answer to their need.

Three women were chosen as a steering committee, while other Churchwomen were called upon to volunteer in staffing the shop. The group learned together about the many facets of running a bookstore, reading books on store operation, making inventory sheets, and preparing a simple card catalogue. One Churchwoman, a banker, made a loan to the women to begin their stock of books, and a large bookseller in a nearby city agreed to supplement the book stock on a commission basis. Customers were found through the church, as well as through letters mailed to other churches in the community. Word spread to outlying communities, and a small but steady mail-order business soon began to supplement the over-the-counter sales.

## Lesson in Stewardship

The loan was paid off over a year ago, and today the shop operates in the black, having an excellent credit rating with over 30 publishers. Profits go right back into the bookstore for more stock. As a result of the bookstore, church members are more alert and better informed, children are supplementing their Sunday school lessons with worthwhile reading, and the bookstore workers are learning lessons in faithful stewardship.

St. David's Bookstore and Library, Austin, was the outgrowth of a workshop in the church which recommended the establishment of a church library, plus the suggestions of a Churchwoman, Mrs. David C. Gracy, who had been impressed with the bookshop she had visited at Calvary Church, New York City. Mrs. Gracy suggested the church use such a bookshop as a means of financing the church library, and subsequently she was made acting chairman of the group which opened the bookstore and library the following Sunday, with 38 books in the bookshop and 40 in the library. For two

months the bookshop opened for business by putting its books on display in the assembly room of the parish house, and closed by putting the books in a closet and closing the door. By June, however, they had a room of their own in the Parish House.

## Little Outside Help

Raising of money is considered only a by-product of the bookstore, and its main purpose, to serve, is carried out without outside financial help except for two yearly checks from Church organizations, totalling less than \$100. The bookstore serves, both by making available religious reading matter, either to buy or to check out, and by using its profits, and its wares, in a philanthropic manner. Although there has been no attempt to make the bookstore into a profit-making venture, the bookstore has been able to hire a paid assistant, and finds it possible to assist various church groups and projects. The bookstore is staffed by volunteers, who have kept it open from nine to 12 each morning, seven days a week, since its inception.

The bookstore has sponsored religious exhibits and talks, provided St. David's Church school with Bibles, etc., at cost, given confirmation packets of materials about the Church to confirmation classes and others, and has assisted churches wishing to set up libraries by giving them, at cost, a nucleus of \$25 worth of books. In many other instances books are given away or sold at cost, and an effort is

made to provide collateral reading for the various fields in which St. David's parish is most active.

Workers in the bookshop have found that it fills a real need for individuals of all ages who are searching for the answers to their questions and problems, and they are kept constantly busy trying to keep up with the demand for reading material along many different lines of thought.

## U.S. Students Attend Anglican Summer School

Fifteen U.S. students were among the 112 attendants at the International Summer Courses held at St. Augustine's, Canterbury, England, the Central College of the Anglican Communion. Students from 14 countries and 60 dioceses attended the sessions, which began on July 8th and closed August 16th. The sessions were divided into three two-week terms.

In addition to courses given by members of the teaching staff of the College, there were a number of visiting lecturers. A course on pastoral counseling was given during one term by the Sub-Warden, the Rev. Canon Alden D. Kelley, former Dean of Seabury-Western Theological Seminary, Evanston, Ill.

The Central College occupies the historic site of the original abbey founded by St. Augustine in 597. A number of its buildings date from the 13th and 14th centuries. Here, in the shadow of the Cathedral, may be brought home to the summer visitor and student the long tradition and world-wide character of the Anglican Communion.



St. David's Bookshop, Library began with 78 books in bookshop, library. Photo: Mears Photography.



# High School Students Seek Church's Answer To Teen-Age Problems

By JEAN SPEISER

An earnest attempt to examine some of the most pressing problems of teen-agers and help them find solutions in the teachings of the Church was made recently by the Department of Christian Education of the diocese of New York, of which the Rev. J. Stuart Wetmore is director.

Meeting at Trinity-Pawling School, Pawling, N. Y., 58 junior-high and 91 senior high school students in the diocese diligently pursued a series of deep-thought-provoking discussions under the leadership of full-time professional church workers and clergy. Juniors met August 23d to 28th; seniors August 30th to September 4th.

Daily themes (the same for both conferences), calculated to set the course of discussions, included: "The Rights of Others," "Vocation," "Love and Marriage," "Freedom and Authority," and "Revelation (of the Holy Spirit)."

## Up for Examination

A typical day with the senior group began with a discussion of the Bible reference for the theme under consideration. The conference then met in small groups with one of the ten members of the counselling staff, to develop the theme and see what problems it presented. The problems proved to be many and surprising. Among the questions that came up for examination and eventual resolution were:

Why does the Christian Church insist on monogamy?

Does the Church really expect people to keep their marriage vows?

On what basis does the Church decide that a marriage should be annulled?

What is the relation between Christian love and physical love?

What is the effect of two different faiths (the wife's versus the husband's) on a marriage?

What is the difference between love and charity? (The group decided that fundamentally they were the same, and that together, they formed *compassion*.)

Is the Church actually meant to convert the whole world? Is the incidence of suffering an indication of God's love or His indifference?

Is a saint saintly because he devotes himself to other people rather than to God? How do you recognize a saint today? Could we be saints?

What is the difference between "occupation" and "vocation"?

What do we do about someone who feels inferior? What is the difference between "friendly" and "churchy"? "How do people get enmeshed in teen-age gangs?"

To answer this last question there were boys from Manhattan's Lower East Side

parishes who were members of gangs and could talk authoritatively.

With the counselor guiding but not actually directing the discussion, the young people explored the answer the Church would give — not necessarily the consensus of the group.

Listening intently to group reports, the Rev. Canon Edward N. West of the Cathedral of St. John the Divine, New York City, who was chaplain at both conferences, proceeded to prepare a 20-minute summation, which he presented at vespers, and which included the most important concerns broached during the discussion periods.

## Lighter Moments, Too

Not only were conference members contrasted as to parish origin — urban, suburban, rural; wealthy and poor — but as to ethnic background. British West Indian, American Negro, Chinese, Liberian, American-Chinese, German, Puerto Rican, and British young people experienced the at-one-ment of Christ's family as they worshipped and studied, argued and played together.

There were, of course, lighter moments — a dance on opening night, swimming every day, baseball games, interspersed with the periods of heavy thinking. The hospitable facilities of Trinity-Pawling School, offered freely for the conference, were utilized to the utmost.

Mr. Wetmore noted that the stress on the "relevancy" of discussions to actual teen-age problems made this kind of conference more valuable than lectures in which the leader did most of the talking. Furthermore, day-to-day contact with the young people provided a continuity in resolving problems that a weekly Bible School session, for example, did not.

"Our foremost aim," he concluded, "was to provide a Christian environment centered on worship (each day began with a service of Holy Communion) in which the teen-age boy and girl might examine their most pressing concerns."

## First Virgin Islands Youth Conference Held

Young people of the Virgin Islands met in St. Croix August 23d through 25th, for the first Youth Conference in the history of the missionary district of the Virgin Islands. The Rev. Francisco Reus, Canon of St. John's Cathedral, San Juan, Puerto Rico, served as their leader.

The conference, which was held on the largest of the three American Virgin Islands, was organized by the Rev. Edmond Penn, of St. Thomas, and the Rev. Earl Hackett, of Kingshill. Every parish and mission of the district was represented. Plans of the Youth Division of the National Council were used to lead the young people in considering the questions important to the youth of the Church.

# Convent Hosts Conference On Religious Life Vocation

By Sister MARY MICHAEL, O.S.H.

Ten young women from widely differing occupational and Church backgrounds, from many parts of the country, attended the third annual Conference on Vocation to the Religious Life, led by the Rev. J. S. Atkinson, O.H.C., and the Rev. Wm. R. D. Turkington, O.H.C., Superior, at the Convent of St. Helen, Newburgh, N. Y., over the Labor Day week-end.

In addition to a typist, a college student, and a teacher, the group included a director of religious education, legal and medical secretaries, and girls who work for a publisher and an airline. Though a few of the girls came to learn more about the various Religious Orders in the Church so that they might know to which Order, if any, God was calling them, most of them said they wanted to extend their knowledge of the life of the Church in a field about which they had had little opportunity to learn.

Fr. Atkinson gave conferences on the history and fundamental principles of the religious life, and on vocation. Fr. Turkington led a panel discussion on the active works of Religious Orders, and the works of different Orders were presented by Sisters from the Community of St. John Baptist, the Sisterhood of the Holy Nativity, the Society of St. Margaret, and the Order of St. Helena. A more graphic presentation of this aspect of the Religious Life was given in the evening when Sisters showed slides of their work in convents, schools, hospitals, retreat houses, and missionary activity. Slides also were shown of the work of other Orders not represented at the conference. Each day closed with a meditation on some aspect of Vocation to the Religious Life, given by one of the Holy Cross Fathers.

In the course of the conference, the girls asked penetrating questions about the rules and ethos of the various communities, but were able also to satisfy their curiosity about such details as the kind of bathing suits worn by nuns. They learned, too, about the work of associates and guilds of men and women who live secular lives, but are bound to monasteries and convents by a Rule of Prayer.

Girls who had never visited convents found living in a convent for a weekend taking part in the life of an Order in chapel and refectory, seeing someone admitted as a postulant and beginning her life in an Order, as helpful as the more formal instruction given.

On the final afternoon all left for West Park, N. Y., where the conference ended with a meditation by Fr. Whittemore, O.H.C., and vespers at Holy Cross Monastery.



## Learning About the Church Can Be Fun, Students Find

St. Paul's Parish, Patchogue, L. I., N. Y., recently completed its vacation Church school. With the idea that learning about the Church can be fun, and that children best learn by doing, the students were guided in worship, intensive religious instruction, games and handicrafts.

At a closing program put on by the children for parents and friends, they enacted tableaux of the seven sacraments, while a narrator gave a summary of the meaning of each sacrament and the congregation sang an appropriate hymn. While hymn 408 was sung a boy-priest "baptized" a young classmate in the presence of two tiny godparents. During the singing of hymn 375 a young "bishop," resplendent in cardboard mitre, "conferred" with a dignity which would have done credit to a real successor to the apostles. After a rapid-fire catechism drill, presentation of awards, and closing devotions, all adjourned to the parish hall for refreshments.

The school was one of a number conducted throughout the nation by workers trained by the American Church Union.



Students learn about sacrament of Holy Unction: Frank Hutton anoints "patient" Adeline Ciannella.

## Priest, Who Speaks Afrikaans, Elected Bishop in South Africa

New Bishop of Bloemfontein, Province of South Africa, will be the Rev. Bill Burnett, rector of Ladysmith, Natal, Province of South Africa. He will succeed the Rt. Rev. C. W. Alderson, who is now Bishop of Mashonaland, Province of

Central Africa. Mr. Burnett is South African born, and speaks Afrikaans, which is becoming a more and more necessary qualification in the Union of South Africa.

The bishopric of Zululand has been left empty due to the appointment of the Rt. Rev. Eric Trapp, Bishop of Zululand, to the post of Secretary to the Society for the Propagation of the Gospel (L. C., August 25th). The majority of the electors in the Zululand diocese are Africans, and it will thus be possible for an African to be elected, if that is the desire of the Elective Assembly.

## College Students Gather At Sewanee to Confer On Faith and University

"The Faith and the University" was the theme of a week-long study conference, sponsored by the National Canterbury Association, which was held from August 28th to September 4th on the campus of the University of the South, Sewanee, Tenn. The conference, which is the first of its kind, was attended by some 450 college students, faculty members, administrators, clergy, and women workers.

The Very Rev. J. B. Coburn, Dean of the Episcopal Theological School in Cambridge, Mass., and president of the Church Society for College Work, sounded the conference keynote in his opening speech. "The bridge which carries the Faith to the University is the worship of the Church," he said, and this worship includes what the student does when he is not worshipping as well as his participation in liturgical worship.

Each day began with Holy Communion in All Saints' Chapel, followed by breakfast and a period for individual reading and study. After this a meditation was conducted by Bishop Bayne of Olympia, who was conference chaplain. After another period for individual study and meditation, a lecture on Christian doctrine was given by the Rev. Albert T. Mollegen of Virginia Theological Seminary. After lunch delegates split up into seminars in which they discussed problems of the academic life and the Faith.

Dr. Wilber Katz, Professor of Law at the University of Chicago, addressed the conference on its second evening, defining the relevance of Christian doctrine to the daily work of students and professors.

### Return to Political Principles

The third address of the conference was delivered on Friday by Dr. Thomas P. Govan, executive secretary for Faculty Work of the National Council's College Work Division. Speaking about authority and freedom within the American university, Dr. Govan proposed a "return to the

political principles of Christian freedom as they have been expressed in the constitutions of the United States and of the Protestant Episcopal Church."

On Sunday the conference heard a sermon by Bishop Hines of Texas. Speaking of the "harmonious wholeness" in which Christians must live, the bishop declared that "All Christians stand condemned that the due process of law has blazed the trail for timid clergy and people alike."

On Sunday night, the conference saw a performance by the Bishop's Players, a well-known religious drama repertory group, of Christopher Fry's "A Sleep of Prisoners." On Monday conference members presented a reading of Charles Peguy's Chancel Drama "The Sufferings of Mary" and several readings from "The Imitation of Christ" by Thomas à Kempis.

An ecumenical panel, which told the conference that Anglicans must be good Anglicans in order to contribute what their Church has to offer to the ecumenical movement on the campus, was Monday night's feature. The last address of the conference was given by the Rev. Philip Zabriskie, executive secretary of National Council's Division of College Work, who warned that "we must not become so busy being Christians or a Christian Association that we never look at what is going on in the world of the university. We must be in but not of the non-Christian life of the university, sharing the sin and error of non-Christians, but pointing to the Gospel and declaring what we believe when the occasion warrants."

Conferees represented 173 colleges and universities from 12 states, with 26 overseas students among them.

## Seven Men Graduate from Army Chaplain School

Five Episcopal Church chaplains and two seminarians were members of the graduating class at the U.S. Army Chaplain School, Fort Slocum, N. Y. The class, which graduated on September 6th, was one of the largest peacetime groups to graduate from the Chaplain Officer Basic Courses.

Four of the Episcopal Church chaplains are on active duty, and one is from the National Guard. They are: 1st Lt. A. C. Anderson, 1st Lt. H. N. Barnes, 1st Lt. J. D. Livingston, 1st Lt. J. D. Pasco, and Capt. A. H. Olson. The two seminarians who graduated are Capt. D. E. Bergesen and 2nd Lt. R. T. Williams.

During the past nine weeks the graduates have undergone a course of orientation in military organization and the basic duties of an Army chaplain. In addition to class work, the students convened each day in the chapel for Morning Prayer, the Holy Communion, and Evening Prayer.



## Anglican Saints

What is a saint, and how might sainthood in the Anglican Communion be given formal recognition?

This question, on the agenda of the forthcoming 1958 Lambeth Conference, is dealt with in the recently published Report of a Commission appointed by the Archbishop of Canterbury in 1950.\*

Many points of historical interest emerge in the Report. Chief of these is the fact, known to Church historians, that the commemoration of saints originated in the early Church in a manner at once natural, spontaneous, and democratic. It was a popular movement, for the veneration of local heroes who had died for the Faith. Thus the people of Smyrna (156 A.D.) gathered up the bones of the martyred Polycarp, laid them in a suitable place, and there assembled each year for a special service.

It is a far cry from this sort of "canonization" — by popular acclaim — to the present day elaborate procedure of the Roman Church. Equally far removed from primitive practice (though the Report does not say so) is the provision of the American Prayer Book with its wholly academic list of New Testament characters.

The Report rejects the Roman notion that canonization presupposes a sharp cleavage between the intermediate state and heaven itself and involves a final judgment that a specific soul is already "in heaven," and therefore — in this sense — a saint. Rather it sees canonization as the Church's sanction of joyous commemoration of departed Christians who in their lifetime bore evident marks of heroic sanctity.

Although no clear-cut and generally recognized official machinery for canonization has existed in the post-Reformation Anglican Communion, instances of what the Report considers genuine canonizations are by no means unheard of. Best known of all is that of King Charles the Martyr, for whom until 1859 full Propers (including Collect, Epistle, and Gospel) were provided in the English Prayer Book.

Somewhat less known is the action of Cosmo Gordon Lang who, as Archbishop of Canterbury, celebrated in Lincoln Cathedral a Solemn Eucharist in which Collect, Epistle, and Gospel were "proper" to

Edward King, late Bishop of Lincoln — thereby, according to the Report, effecting "as overt a case of 'canonization' technically as may be."

Not only have such actions as these taken place, but the Calendars of various branches of the Anglican Communion — notably South Africa and India — contain the names of a number of post-Reformation heroes of the Faith. Some of these are of merely local interest, like Abel and the Malagasy Martyrs (Madagascar), others of wider relevance, like Lancelot Andrews, Bishop (South African Prayer Book). Southwark Cathedral, England, be it noted, commemorates on the 29th November John Harvard (1638).

In only one instance, however, does it appear that a branch of the Anglican Communion has been bold enough to apply outright the title "Saint" to one of its post-Reformation leaders, and that is the Anglican Church of Canada, whose St. Charles' Church, Dereham Township, in the diocese of Huron, is dedicated to Charles James Stewart, Bishop of Quebec (1775-1837), and has been commonly known as St. Charles'.

One noteworthy fact: in this not inconsiderable list of post-Reformation Anglican heroes of the Faith is to be found the name of not one woman.

The Report recommends that new commemorations in the Anglican Communion begin as provincial or diocesan observances, in response to popular acclaim. It even emphasizes the desirability of their origin at the diocesan level, from which, perhaps, in answer to a felt need they may extend farther afield.

The Report — well worth the study of Church-people everywhere — would thus combine adherence to early Church practice with a healthy respect for modern democratic procedure.

## Fall Book Number

The Revised Standard Version Bible will be five years old September 30th. In anticipation of this literary milestone we are happy to publish, as a feature of this Fall Book Number, the results of a survey conducted by THE LIVING CHURCH to determine the extent to which the RSV Bible is used in the Episcopal Church. Mr. Rossner's tabulation and interpretation of these results appears on page 13.

The last year or so has seen a tremendous spate of paperbacks in the religious field, some of these being new publications, others being reprints of old standbys. The article by Robert H. Glauber on page 17 of this issue discusses this new literary phenomenon, singling out 36 titles for comment.

These, plus the RSV Bible, plus the 41 other reviews and notices contained in this issue, add up to 78 books covered in this, our Fall 1957 Book Number.

\*The Commemoration of Saints and Heroes of the Faith in the Anglican Communion. SPCK, Holy Trinity Church, Marylebone Rd., London, N.W. 1. Paper, 6/- (about 85 cents ordered direct). See L.C., September 8th.



Despite the admitted excellencies of  
the Revised Standard Version of the Bible,  
the King James Version appears still  
to be the Bible of the people,  
so far as the Episcopal Church is concerned,  
with the RSV a close "second"

## RSV or KJV?

By John Leslie Rossner

*Instructor in Greek, Nashotah House*

When St. Jerome wrote to Bishop Damasus of Rome explaining why he had undertaken a translation of the Holy Scriptures into the popularly spoken Latin of his day, he fully anticipated that many would criticize his work. Typical questions asked by Christians of the later Roman Empire sound remarkably familiar to us: "Is this version accurate . . . faithful to the words of the original text?"; "Is this Bible easy to read and to understand?"; and "Is this translation in good, fluent Latin?"

History tells us that St. Jerome's Latin Vulgate was acclaimed throughout the Western Church, and later came to be official Scripture in countries where Latin was spoken. But St. Jerome did not live long enough to know the fullest measure of success; communications in the ancient world did not allow him to hear these questions about his Bible answered by most of his contemporaries.

Today it is easy for anyone who undertakes a modern English translation of the Holy Scriptures to know fairly soon after publication of his

work the general public reaction. Publishers with all the media of advertising and sales measurement can be aware of the answers given both by clergy and by lay people to such questions as: "Is this version accurate . . . faithful to . . . original text?"; "Is this Bible easy to read and to



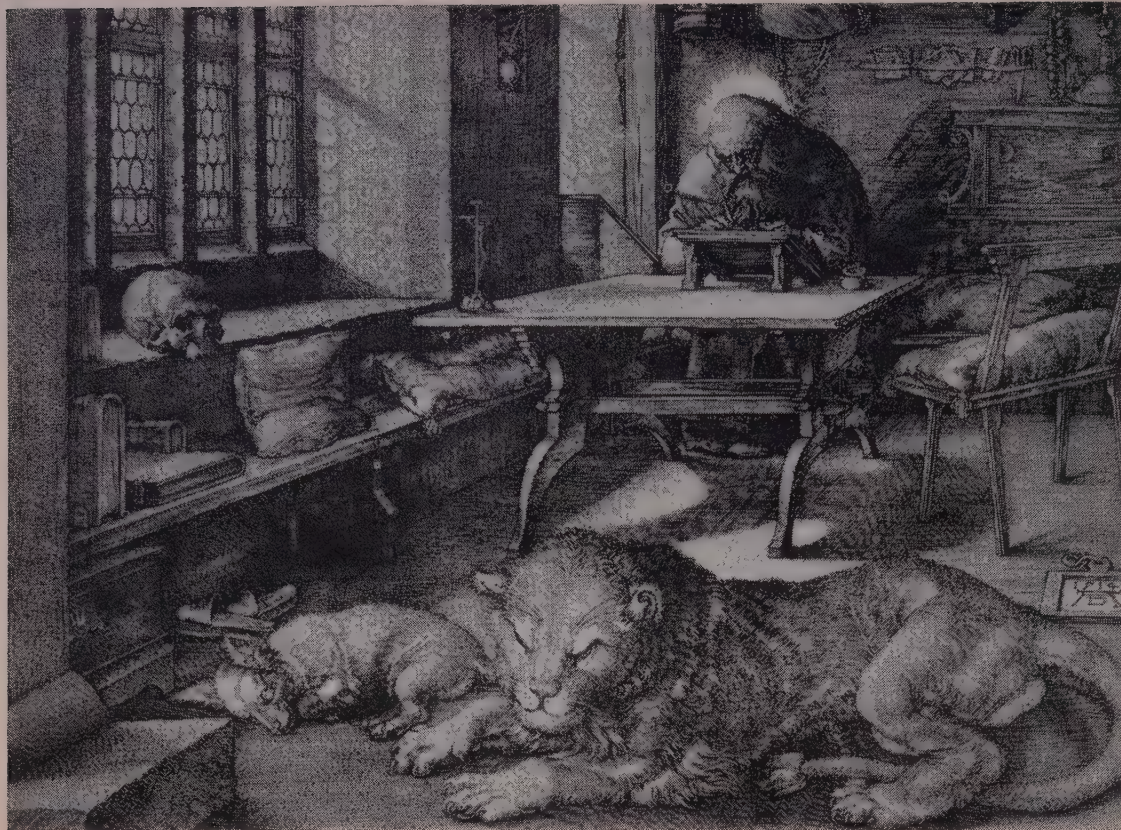
understand?"; and "Is this translation in good, fluent English?"

September 30th will mark the fifth anniversary of the publication of the Revised Standard Version of the Bible; on that day also will be published the Revised Standard Version Apocrypha, thus completing the entire work. Five years of continuous or experimental use by the faithful of

the Church is a long enough time to determine an immediate general public acceptance or rejection of the new Bible. In keeping with the "census consciousness" of our day, and in observance of the completion of the Revised Standard Version of the Bible this September, THE LIVING CHURCH initiated last spring a survey, a poll, of every seventh man on the Episcopal clergy list to determine the extent to which the RSV Bible — with other competing versions — is in use in the Episcopal Church.

The results of THE LIVING CHURCH's survey are published herewith. Answers to various questions about the Church's general acceptance of the RSV are given statistically [see box on p. 15]. Much personal difference of opinion exists about the RSV at this time; comments written in answer to questions 7 and 8 in the survey provide essay type summaries of reasons why the RSV is, or is not, a Bible being acclaimed by the Episcopal Church in various places throughout the country. One thousand and thirteen clergy were polled, and of





St. Jerome anticipated that his work — translating Holy Scriptures into the popularly spoken Latin of his day — would be criticized.

ST. JEROME IN HIS STUDY  
by Albrecht Dürer

these 410 answered the survey, but some of these omitted one or more questions on the format.

Answers to essay questions 7 and 8 were counted as negative if conditions were given limiting either the complete adoption or acceptance of the RSV. In other words, if a priest answered question 7 saying that the RSV was being accepted by younger people in his parish, but generally rejected by middle aged and older groups, the negative column was checked. (This sample answer was, by the way, the most frequently given of all).

Inasmuch as it was generally agreed that older people were "the" Bible readers in nearly all cases, and that younger groups used the Bible for "study purposes occasionally," it could hardly be said that acceptance of the RSV by the latter only would make it "the Bible of the people."

Question 8 was considered to have been answered negatively if there was some reason why a priest would not be contented with the RSV could he own but one translation of the Scriptures. Most frequently replies came to the effect that the RSV was a useful aid in understanding the Bible, but that the KJV could never be supplanted as the Bible.

It will be seen from a quick glance at the figures (especially those given in answer to *a's* and *b's*) that the RSV is by far the most used of all Bibles

other than the KJV. In most significant cases the entire total of "other" Bibles used does not equal the frequency of use of the RSV. "Other" Bibles include the English Revision of 1881, the American Revision of 1901, Moffat, Smith-Goodspeed, Weymouth, J. B. Phillips, R. Knox, and the original Hebrew and Greek editions, among still others. But the RSV is not by any means taking the place of the KJV. Why? The answer submitted by a priest from Michigan to question 8 pretty well summarizes a majority opinion:

"I trust the scholarship of the RSV, and therefore I rely quite heavily on it for accurate translation with a minimum of exegesis . . . however, as Sacred Scripture for the use of the people . . . I have . . . objections.

"Although the RSV has a certain clarity . . . particularly in the Old Testament, it loses much that only the KJV has: (a) the dignity and beauty of great prose, (b) the familiarity, and the warmth which that familiarity can give, of the KJV, and (c) the tremendous wealth of reference, phrasing, allusion, and quotation which pervades the English language, not only written (literature, law, etc.) but spoken — all of which comes from the KJV. . . .

"The RSV loses all of this — and yet it does not gain the freshness, zest, and simplicity of the originals, especially in the N.T. Some of the unauthorized contemporary translations *do* accomplish this in great measure — particularly, I think,

Moffatt, J. B. Phillips, and to a lesser extent, Smith-Goodspeed. . . .

"While agreeing that . . . modern translations must be used with care because of the occasionally biased or one sided decisions on equivocal passages, I yet believe that the revitalization of the Bible for the people can best be accomplished by the use of these *as handbooks and commentaries* on the traditional English version (KJV) of Holy Scripture. And, incidentally, we may thus aid in the recovery of the English language for the people in an age when, with more and more to be known and understood, the great majority of people seem incapable of grasping anything but the simplest of declarative sentences, while politics, economics, sociology, and psychology speak in more and more complex thought-forms."

It is often said that the seminaries set the trends and fashions in the Church. This may be seen plausible at least with regard to the use of the RSV. Of the 10 seminaries answering the LIVING CHURCH poll, only one reported itself to use the RSV in chapel services "always." Only one other seminary uses the RSV "about half the time," and two use the RSV only "occasionally" in chapel. The KJV is read for public worship in seven seminaries all of the time, and one uses the AR 1901 all of the time. This information agrees with a majority comment in the survey of parish priests. It was felt that the RSV is



astly inferior to the KJV for reading aloud. A priest from Mississippi puts it this way:

"I think it is . . . best . . . to study. . . I am just a bit conservative, however, in introducing it in the public services of worship. This may be an unnecessary concession to sentimentalism, but unless the meaning is actually obscured or changed, I am content to rest with the

KJV at this point. The 'beautiful language' of the KJV still has hallowed associations for this generation of Christians which I think are not to be taken lightly. This is particularly true in our own Church where the KJV 'language' is so much akin to Prayer Book English."

Many stressed the belief that the RSV read aloud with the BCP services is a somewhat incongruous com-

bination. A very, very small minority of priests felt that communication barriers existing today between the celebrant and people are caused by the "King's English" and would advocate complete revision of the BCP Epistles and Gospels to include the RSV. The fact that many priests who would refuse to use RSV in Church, nevertheless feel that it is a most helpful aid in study of Scripture, is correlated by the fact that the RSV is somewhat more used in seminary class rooms than is its next competitor, the American Revision of 1901. Three seminaries use the RSV in class "always," four use it "usually," and two "about half the time."

Some interesting information was discovered in reading "fill-in" answers under the "other" columns of questions 2, 5, and 6. It appears that quite an encouragingly large number of priests are using the original Greek in the reading of the New Testament. In question 6, the same number of priests reported themselves to read Greek "occasionally" in serious study of Scripture as those who reported themselves to use the KJV for this purpose. The number was 47 in both cases! Many others, of course, use it "always," "usually," or "about half the time." Hebrew is used by 11 priests of the 177 total in the "occasionally" column (across from *d*) in question 6. Other languages — from German, French, Latin, and Spanish all the way to Chinese — are used regularly by numbers of priests who



for some reason have associations in those tongues which they desire to maintain.

Many expressed gratitude for the coming publication of the Apocrypha in the RSV. Those who do use the RSV in public services have been aware of its absence heretofore. Many of the 158 priests who do favor the RSV to the KJV made statements to the effect that it could never become the Bible of the people until it is published in a less expensive edition. A priest from New Jersey speaks for this

## Questionnaire On RSV and Other Bibles\*

1. What version or versions of the Bible do you use for the *public* reading of the Morning and/or Evening Prayer lessons?

	KJV	RSV	Other
(a) always	262	32	7
(b) usually	109	28	3
(c) about half the time	18	18	4
(d) occasionally	20	126	21
(e) never	2	40	35

2. What version or versions of the Bible do you use in your *private* reading of Daily Morning and Evening Prayer?

	KJV	RSV	Other
(a) always	134	53	10
(b) usually	101	66	13
(c) about half the time	44	47	16
(d) occasionally	36	87	56
(e) never	2	19	17

3. What version or versions of the Bible are read in your Church School?

	KJV	RSV	Other
(a) always	120	42	5
(b) usually	123	60	4
(c) about half the time	56	60	6
(d) occasionally	39	90	53
(e) never	4	17	27

4. What version or versions of the Bible do you use for quotations in sermons (announcing your text, etc.)?

	KJV	RSV	Other
(a) always	91	17	2
(b) usually	173	53	7
(c) about half the time	66	66	17
(d) occasionally	39	149	152
(e) never	2	14	12

5. What version or versions of the Bible do you use for background sermon preparation?

	KJV	RSV	Other
(a) always	78	63	36
(b) usually	134	100	85
(c) about half the time	59	67	33
(d) occasionally	63	93	194
(e) never	1	9	3

6. What version or versions of the Bible do you use for other serious study of Holy Scripture that you undertake?

	KJV	RSV	Other
(a) always	71	73	51
(b) usually	100	101	107
(c) about half the time	58	63	60
(d) occasionally	47	65	177
(e) never	1	8	1

7. What reaction to the RSV do you get from members of your congregation? Would you say that it is to any appreciable extent becoming the Bible of the people? Positive (Yes), 81; Negative (No), 326.†

8. What is your own reaction to the RSV? Positive (Yes), 158; Negative (No), 243.†

\*Sent to 1013 clergy, 410 of whom replied.

†For precise interpretation "negative" see P. 14, col. 1.



sizable group: "Text reaction favorable, but *price too high*. Why can't we needle the publisher to give us copies of the RSV our school can afford?"

Another priest adds: "As long as the American Bible Society makes the KJV available in such inexpensive form, the RSV will be read by comparatively fewer people."

An army chaplain pleads for free copies to Armed Forces personnel: "People in the Armed Forces are making greater use of it. When it can be distributed free to military personnel it will be *the Bible* for the soldier to a great extent."

There are some who have objected to the RSV translation of various passages of Scripture which have been open to theological and exegetical debate; a few priests feel that the weight of decision in selection of words is less than desirably close to the traditional emphasis. A bishop remarks:

"I resent the RSV failure to change the action of Judas (St. Matthew 27:3) from "repentance" to "remorse." Also, that the distinctions between *phileo* and *agapao* ("like" and "love") are not reflected in the translation of St. John 21:15-19. See Phillips in each of these instances noted above."

Another critic points out that, while the Church is bound to accept all Scripture which it once pronounced as canonical, the scholars of the RSV have treated less heavily certain portions which they felt to be

somewhat later than the rest of the text.

"I have objections . . . to such things as the printing of the end of St. Mark and the first part of the 8th Chapter of St. John in fine italics. While probably accurate as far as the very originals of those Gospels go, it is misleading. The Church accepts these, and other passages similarly treated, as Holy Scripture in as full and doubtless a sense as any others, and not as Holy Scripture only in a limited or doubtful sense, as the RSV implies typographically. I know of no scholar who holds that they were written subsequent to the process of closing the canon of scripture in the fourth century. Nor am I aware that any contemporary scholar holds that these passages (a) were added *considerably* after the books in which they are included, or (b) are 'contrary to the rest of Holy Scripture.'"

All of this adds up to a feeling expressed by several of the 243 negative replies to question 8, to the effect that the RSV is not "our own," while the KJV — for all of its verbal inadequacies today — is at least that. A reply from Massachusetts says much in this regard:

"In the 16th Century, at a time when Western Christendom was quaking on its very foundations, the English Church gave to the Christian world and its English-speaking peoples the King James Version of the Holy Scripture.

"For over four of the most violent centuries in all history, this book has been a constant source of inspiration to the Christian Faith and cultural development of those who use the English tongue . . .

in Europe, in America, and throughout the world.

"The King James Version was born a child of a noble mother. . . . It in turn became — as it were — the parent of many another child in the Body of Christ, the 'conversion matter' for millions who never were to see the inside of an Anglican Church in their whole lives.

"Today — when the Church once again seeks to bring herself to her children — could she not once again give us another Bible? The RSV is indeed a friend and cousin, but could we not have today more fruit from the womb of our own mother? If the RSV should depart from our theology . . . should detract from the beauty of our Prayer Book worship . . . can we call those to task who have produced this industrious book . . . those who have not been, together with us, recipients of the manifold greatness and riches of so noble a mother?"

We have conducted our poll, completed our survey, "sounded the mind of the Church," and reported the results. In conclusion we have seen that the Revised Standard Version — undoubtedly the greatest Bible since the King James Version — is the most used by Episcopalians of all modern translations in English of the Holy Scripture. But the question has been just here in the word "modern." It seems that we Episcopalians are willing to use modernity in some cases for a clearer grasp — a broader point of contact with the world around us — but are unshakable in our dogged loyalty to the Cranmer-Coverdale-James trio, stemming from the golden age of Classical Anglicanism.



Episcopalians seem unshakable in their dogged loyalty to the Cranmer-Coverdale-James trio. Here: the King James Version published by Hawthorne Books, Inc., New York City. This new family edition was published last year. The Bible has 56 full-color, full-page illustrations of the world's greatest religious art





# The Spate of Paperbacks

By Robert H. Glauber

**T**he phenomenon of the publishing world is the paperbacks—those inexpensive books bound in the usual manner but covered in paper rather than cloth. In a relatively short period of time almost all major firms have started to produce them and many companies now publish this type of book exclusively. The idea is not new. It has been used for generations in Europe. In this country, however, most publishers were reluctant to try it, perhaps because paperbound books were long associated only with the “penny-dreadfuls” of the late 19th century.

As a glance at any bookstore will now show, the situation has entirely changed. Many worthwhile books, both reprints and originals, are now available in the paperback format. The significance of this to the cause of religious education for laymen is enormous.

The most recent issue of the book trade's reference work, *Paperbound Books in Print*, lists almost 175 religious titles as being currently available. A little checking quickly reveals that this is not an absolutely complete catalogue of every paperback on the market. It isn't meant to be. The listing covers only the more or less

popular titles of general interest. Publications of groups like Seabury Press or the American Church Union are regarded as being too specialized in their outlook for inclusion in so general a catalogue no matter how intrinsically fine they may be.

But 175 religious books of widely potential interest, some of which cost as little as 25 cents and all of which are easily procurable from the thousands of distributors of paperbacks, is still a very impressive collection. It is enough to keep even a steady reader busy for a couple of years.

Inevitably, the books are not of equal value. Some are frank pot-boilers of a superficial nature. Others are reprints of long-standard works now made available for the first time in inexpensive editions. Still others are works of high seriousness and scholarship. The majority, of course, fall between all these stools; they are popular works geared to the tastes of the vast public interested in religious matters. There is material at hand for readers of all degrees of skill and experience.

But having books easily available is one thing—and reading them is quite another!

There has been a great efflorescence (one hesitates to use the word “re-

vival” due to present unpleasant associations) of interest in religion in the United States since the end of the second World War—especially among younger people. This can easily be seen in church attendance figures, the number of postulants in seminaries, the popularity of college courses on religion, and by other statistical means. This is all to the good of the country's spiritual health.

## Content with Ignorance

However, it has been an uninformed growth of interest. Its roots have been primarily emotional. We remain, unfortunately, remarkably ill-informed about the basic theology of Christianity, about its history, and about the specific principles and practices of our own Church. As a matter of unpleasant fact, we are almost content with our ignorance and tend to be distrustful of any lay person who exhibits more than a confirmation class knowledge of religious theory. This is a grim state of affairs.

To be a practicing Christian is a good thing. To participate in the worship of the Church is necessary and satisfying. But to do these things without knowing why they are being done robs them of part of their dignity





*Many worthwhile books, both reprints  
and originals, are now available  
in the paperback format.*



and true import. To hear the Lessons, the Epistles, and the Gospels week after week without exploring some of the more subtle implications, explications, and explanations which they suggest is to deprive yourself of one of the greatest sideline joys of church-going.

God, after all, gave us minds that we should use them. What better way to exercise them than on sound religious books? The old ideas about blind faith and simple beliefs may have been valid for a simple age, but we no longer live in one. Men and women who can unhesitatingly discuss the difference between uranium and hydrogen bombs, the ins and outs of high fidelity sound systems, the advantages of cooking with infra red rays, and a half-dozen other technical subjects turn pale when it is even suggested that they might investigate the theological implications for the Church of Athanasius' victory over the Arians, the influence of the Reformation on homiletics, or even so basic a thing as the origins of the Liturgy. Such cowardice speaks poorly for both our faith and our curiosity.

At a time when good religious books were expensive and relatively difficult for the layman to obtain one could always hide such disinterest (for that calls it by its actual name) behind a mask of money and time. This is no longer valid. A host of fine titles are as close as the nearest book or drug store and the price of them seldom runs to more than \$1.50. In other words, we now have virtually no excuse for remaining uninformed.

All complexions of religious thought are covered in the paperbacks. Even to Episcopalians, with the wide latitude of belief we embrace and the inquisitiveness for which we are famous, some of the books will be bound to appeal more than others. But from worthwhile religious fiction to clearly written theology, from expositions of modernism to defenses of the most

Catholic point of view, from total social involvement to an almost escapist version of religion, there is something to satisfy all tastes within the framework of Christian thought.

Outside of it, there are worthwhile books on the texts and beliefs of other religions. These are not to be ignored. Man's quest for a knowledge of God existed long before the revelations vouchsafed to us in the New Testament. What was observed and believed in India and China a millennium before our Lord lived on earth often has much to teach us about His relevance to our own lives and times.

#### **Taste for Trash**

Such books, of course, should be treated with an open mind — and yet cautiously. But is this not true of anything one reads? Reference was made above to the "penny-dreadfuls" of the past. Something of their counterpart can be found among current religious books, too. To put it bluntly, some of them are pretty frightful. Understandably, of course.

Publishers are in business to make money. They are all quite aware of the public's taste for trash. There seems to be a never-ending appetite for Pealesque pap, for Grahamish groveling, and for Sheenean shallowness. If a certain segment of the public wants this pseudo-profound trivia (as it obviously does judging by the number of such books sold), there will always be business-like publishers who will be happy to produce it.

But feeling Christians are aware of this attitude which treats religion as an emotional crutch; Couéism with overtones of sanctity. We need no further books about it. We can, rather, turn some attention to filling in the gaps in our knowledge of the Christian heritage.

Consider for a moment a narrower field.

What would you think of a someone who knew nothing about Valley

Forge or Gettysburg, about Paul Revere or Robert E. Lee or Kit Carson or Lewis and Clark, about the problems of racial integration or our position in the structure of the United Nations? You'd call such a person totally blind to the triumphs, heroes, and challenges which have made us what we are. Anyone who persisted in such disinterest you'd call un-American.

Yet how calmly so many Christians maintain comparable ignorance about an even greater series of accomplishments, especially when it is so totally unnecessary. Perhaps an 11th commandment might be suggested: Thou shalt use thy mind to find out what the religion thou professest in the other commandments is all about!

\* \* \*

It would be impractical to attempt to catalogue here all of the religious paperbound books currently in print. It would be impossible to review even half of them within present space limitations. One can, however, offer an annotated listing of suggested books for lay readers; a representative cross-sectioning of titles which deal with many aspects of religious thought. Some of these books tackle their problems from a specifically sectarian point of view, others from a neutral position. They are written on varying levels of intellectual complexity. The list, in short, is meant to be a manageable starting point for home study, a reflection of the best in religious paperbacks.

### **36 Paperbacks**

**LIFE OF CHRIST.** By Giovanni Papini. Dell. 50¢. For over 30 years this retelling of the life of our Lord has fascinated some readers and infuriated others. It deals primarily with Christ as King and so dwells on glory. This is not the book for those who seek only Christ as Friend of the friendless. Poetic touches abound.

**A LIFE OF JESUS.** By Edgar J. Goodspeed. Harper Torchbooks. \$1.25. A reverent



and straightforward account of the life of our Lord told from the point of view of the Gospels, contemporaneous sources, and the latest historical researches. For more conservative tastes than the title alone.

**HOW CAME THE BIBLE?** By **Edgar J. Goodspeed**. Abingdon. \$1. A brief but rewarding history of the emergence of the Bible as we now have it with helpful commentaries on the many translations it has arrived.

**GUIDE TO UNDERSTANDING THE BIBLE.** By **Harry Emerson Fosdick**. Harper Torchbooks. \$1.75. A skilfully written account of the development in Holy Writ of the main strands of biblical thought. These ideas are God, Man, Right and Wrong, Suffering, Fellowship with God, and Immortality. A logical follow-up for the previous title.

**THE ARCHAEOLOGY OF PALESTINE.** By **J. F. Albright**. Pelican. 85¢. A patient and well-written history of the archaeological work done in the Holy Land from the first rough observations early in the 19th century to the latest radiocarbon discoveries. Good background for biblical study.

**THE DEAD SEA SCROLLS.** By **J. M. Allegro**. Pelican. 85¢. The discovery in 1947 near Jericho of the most ancient Old Testament fragments so far unearthed set the whole world of biblical archaeology in a turmoil. Subsequent discoveries fanned the fire. It still rages. Here is the whole fascinating story with some analysis of its significance.

**THE DEAD SEA SCRIPTURES.** In English translation with Notes by **Theodor H. Gaster**. Anchor. 95¢. Renderings of all the intelligible materials found in the Dead Sea caves with copious notes and the related *Zadokite Document*. A natural companion to the above title.

**THE DESERT FATHERS.** By **Helen Waddell**. Ann Arbor. \$1.25. Excerpts from the writings of the fanatic yet gentle early fathers of the Church who lived in the Middle Eastern deserts. An introduction and notes present clear pictures of a highly significant but little known period in church history.



**THE AGE OF BELIEF.** Edited by **Anne Fremantle**. Mentor. 50¢. A liberal sampling of writings by the medieval philosophers (St. Augustine, Boethius, St. Bernard, St.

Thomas Aquinas, and others) who still influence Christian thought in every branch. Excellent introduction and notes.

**SAINT THOMAS AQUINAS.** By **G. K. Chesterton**. Image. 75¢. A scintillating account of "a great historical character who ought to be more popular" by one of the most readable of modern writers. An introduction to the work of the Angelic Doctor that quickly provokes a desire to study him directly.

**THE IMITATION OF CHRIST.** By **Thomas a Kempis**. Penguin. 65¢. One of the most durable and satisfying of the religious classics; profoundly inspirational in its outlook. This edition has a superior introduction by Leo Sherley-Price.

**FEAR AND TREMBLING and THE SICKNESS UNTO DEATH.** By **Søren Kierkegaard**. Anchor. 95¢. A penetrating analysis by the great Danish theologian of two of the most crucial and disturbing concepts in modern living, "despair" and "the absurd."

**APOLOGIA PRO VITA SUA.** By **John Henry Cardinal Newman**. Image. 95¢. An autobiography that is often considered the most profoundly revealing account ever rendered of a spiritual pilgrimage.

**OUT OF MY LIFE AND THOUGHT.** By **Albert Schweitzer**. Mentor. 50¢. This is the moving autobiography of one of the great spiritual leaders of our era. The book throbs with the warmth of the man, his love of God, and his reverence for life. A far more exciting book than most might expect.

**THE ESSENCE OF CHRISTIANITY.** By **Ludwig Feuerbach**. Harper Torchbooks. \$1.45. This book, when first published in 1841, raised a theological storm that in some ways has not yet subsided. The book deals with the relationship between God and man. It is difficult but contains a helpful prologue by Feuerbach's 20th-century antithesis, Karl Barth. Historically very important.

**THE WORD OF GOD AND THE WORD OF MAN.** By **Karl Barth**. Harper Torchbooks. \$1.65. A stunning evaluation of the differences between Christians as "Christ-possessed" and Christians as "the multitude of the baptized." A shocking but worthy introduction to the works of a man generally considered the most influential theologian of the 20th century.

**CHRIST AND CULTURE.** By **H. Richard Niebuhr**. Harper Torchbooks. \$1.25. This critical look at "the double wrestle of the Church with its Lord and with the cultural society with which it lives in symbiosis is one of the standards of contemporary religious-social thought.

**AN INTERPRETATION OF CHRISTIAN ETHICS.** By **Reinhold Niebuhr**. Living Age. \$1.25. A peppery exploration of the question: How is it possible to derive a workable social ethic from the absolute ethic of

the Gospels? It considers love, sin, self-interest, justice, and other pertinent topics with a disturbing keenness.

**THE SPIRIT OF CATHOLICISM.** By **Karl Adam**. Image. 75¢. A sensitive investigation of the underlying unity of the Church as the Mystical Body of Christ. The creeds mention belief in the "Catholic church" as a basic tenet of Christian belief, and Fr. Adam explores the implications of this belief with remarkable vision.

**THE DESCENT OF THE DOVE.** By **Charles Williams**. Living Age. \$1.25. A superbly written account of the operation of the Holy Spirit in the history of the Church. The book contains both a vast amount of fascinating information and great spiritual power. A long-established masterpiece.

**COMMUNISM AND CHRISTIANITY.** By **Martin D'Arcy**. Penguin. 65¢. A sound examination and comparison of the two principal philosophies which battle for the souls of men in the modern world.



**THE GUIDE FOR THE PERPLEXED.** By **Moses Maimonides**. Dover. \$1.85. This huge book attempted in the 12th century to reconcile the (even then) raging battle between science and religion. Through his influence on Aquinas, Maimonides, a Jew, had a hand in the introduction into Christianity of Aristotelian logic. A great religious classic but not for the intellectually timid.

**SCIENCE AND THE MODERN WORLD.** By **Alfred North Whitehead**. Mentor. 50¢. The author sums up this book as "a study of some aspects of Western culture during the past three centuries as they have been influenced by the development of science." The statements about God, religion, and scientific investigation are considered some of the most significant made in the 20th century.

**ECLIPSE OF GOD.** By **Martin Buber**. Harper Torchbooks. \$1.15. The greatest of the 20th-century Jewish philosophers studies the relationships between religion and some of the most important secular philosophies. Buber's work has had enormous influence on Christian theologians.

**THE MIND OF THE MAKER.** By **Dorothy Sayers**. Living Age. \$1.25. A study of God the Creator as He is manifest in the creative mind of man. The book demon-



strates the subtle ways in which divine and human creativity reflect one another and so demonstrate much of the creedal truth of Christianity.

**PRAYER.** By **George A. Buttrick**. Abingdon. \$1.50. A clear and beautiful presentation of the crucial importance of prayer in the battle against skepticism and "the false totalitarianism of the scientific theory of the world." One of the best books available on the subject, it places prayer at the heart of religion and makes of it "the very sword of the Saints."

**WORSHIP.** By **Evelyn Underhill**. Harper Torchbooks. \$1.75. A study of the nature and principles of worship which explores it both from the sacramental and historical points of view. Separate sections deal with corporate and personal worship, the Eucharist, Christian worship in its several branches, and finally, the Anglican tradition. A work of high scholarship yet infinitely readable.

**MYSTICISM.** By **Evelyn Underhill**. Meridian. \$1.95. This big book is generally considered the definitive work in English on the subject. The first part on the development of the Christian idea of mysticism is sometimes difficult reading but well worth the effort when placed against the brilliant historical section.

**THE DARK NIGHT OF THE SOUL.** By **St. John of the Cross**. Ungar. \$1.95. A new translation of one of the greatest works of Christian mysticism, a work that is particularly relevant for these times of violent change. Good introduction.

**SACRED BOOKS OF THE WORLD.** By **A. C. Bouquet**. Pelican. 85¢. Excerpts from the sacred writings of many peoples which carry the conviction that "the Spirit bloweth where it listeth." Truth and beauty are often found in surprising places.

**ZEN BUDDHISM.** By **D. T. Suzuki**. Anchor. 95¢. A sensitive exposition by one of the world's foremost authorities of the beliefs and implications of this important Oriental religion. It makes abundantly clear why so much great religious art has been produced by followers of Zen.

**THE MEANING OF THE GLORIOUS KORAN.** An explanatory translation by **Mohammed Marmaduke Pickthall**. Mentor. 50¢. As good an introduction as Westerners are liable to find to the sacred book and beliefs of a people so crucial in current politics. The *Koran* itself contains many passages of great spiritual power.

**A HANDBOOK OF THE CATHOLIC FAITH.** Edited by **John Greenwood**. Image. \$1.35.

An extraordinary amount of information is crammed into the 500 pages of this brief encyclopedia. The material is well organized and clearly written though some few sections of it must be read by non-Romans with an awareness of the book's special point of view. Useful for advanced catechumens.

**THE MENTOR BOOK OF RELIGIOUS VERSE.** Edited by **Horace Gregory** and **Mary Zaturenska**. Mentor. 50¢. An unorthodox collection of poems that steers clear of most of the maudlin sweetness we have unfortunately come to associate with religious verse. Unexpected but welcome authors appear frequently in the table of contents.

**RELIGIOUS DRAMA.** Edited by **Marvin Halverson**. Living Age. \$1.45. A collection of five modern verse plays (by W. H. Auden, Christopher Fry, D. H. Lawrence, Dorothy Sayers, and James Schevill) which reaffirms the close connection between moving drama, fine poetry, and profound religious thought.

**THE APOSTLE.** By **Sholem Asch**. Cardinal. 50¢. Perhaps one of the finest religious novels ever written; undoubtedly the best fictional account of the life and work of St. Paul.

## BOOKS

### Historical Importance

**THE FALL OF CONSTANTINOPLE.** By **Bernardine Kielty**. Illustrated by **Douglas Gorsline**. World Landmark Books, No. 30. Random House. Pp. 184. \$1.95.

The Landmark Books form an extensive series on historical subjects for young people. In spite of the glaringly juvenile dust-jacket, *The Fall of Constantinople*, by Bernardine Kielty, is well written and quite able to hold the attention of an adult.

It recounts the exciting story of how, in 1453, a small body of heroic Christian soldiers almost succeeded in repelling a vast army of Turkish Mohammedans from the glorious city that was once the capital of Christendom. The political and military background of both the Christian and Moslem empires are interestingly surveyed, and the reader is left with a vivid sense of the great historical importance of Eastern Christendom.

The book can be thoroughly recommended for the early teenage Churchman.

The publishers are to be congratulated

on giving us a book with several maps and illustrations, an index, and an attractive format at so restrained a price. The present reviewer always wonders, however, why the people who design maps for books do not include all of the important places discussed in the text.

H. BOONE PORTER, JR.

### The Right Approach

**INHERIT THE PROMISE.** Six Keys to New Testament Thought. By **Pierson Parker**. Seabury Press. Pp. x, 243. \$4.25.

The layman who wants to understand the New Testament better simply does not have the time to study the interpretation of every single passage. What he needs most is basic guidance in approaching the Bible as its authors intended, in seeing what its writers expected him to see. That is exactly what Pierson Parker's *Inherit the Promise* provides. No layman, nor clergyman, can fail to be helped by this well-planned book.

Six basic assumptions of the New Testament writers are here presented to help the Christian gain the right fundamental approach to his reading of the Scriptures. The great biblical themes of the Covenant, the New Age, the Law, truth by contraries, the interconnection of physical and spiritual, and the centrality of

the Man Christ Jesus — all these are ably explained.

A judicious presenting of common interpretations, plus a relating of them to present human problems, make this work much more than a purely academic product.



uct. The reader is led to grasp the great underlying beliefs of the New Testament writers, so that he can better understand how the minds of these first-century Christians worked. He is also led to see that all this has great relevance to Christians today.

The book is ably, and sometimes even movingly, written. Of particular merit are the treatments of Jesus' apocalyptic sayings and of the sacramental element in biblical thinking. Improvement might be sought in the presentation of the Suffering Servant idea as interpreted by Judaism, noting especially the expectation of two Messiahs, a minor one to suffer but another to triumph. However, this book



provides great help for the Christian who wants a better understanding of what the New Testament has to say.

DONALD J. PARSONS

## Painstaking Defense

**REALITY, REASON AND RELIGION.** By Arthur Anton Vogel. Morehouse-Gorham. Pp: 204. \$3.

This is a first book by the professor of Hologetics and Dogmatic Theology at Ashotah House. It is a painstaking defense of the "theory of metaphysical explanation which had its definitive origin with Aristotle and which has been the source of violent assent and dissent from his day to our own." The enemy, for the most part, is "positivistic" philosophy, and several chapters are devoted to a treatment of the criticism which such thinkers have leveled at Aristotelian metaphysics.

After a "constructive explication" of metaphysics, with a systematic defense of its possibility and necessity, the author turns in three final chapters to a consideration of what he calls "religious implications" of the metaphysical position. These chapters include several of the old questions raised in the philosophy of religion: Is religion irrational? How and in what sense do we know the "singular"?

## Three Golden Rules for Public Speaking

By the Rev. GEORGE F. TITTMANN

1. Be clear.
2. Be brief.
3. Beware of platitudinous ponderosity; let your communications, your utterances, verbal intercourse, allocutions, lingual declamations and eloquent verbalizations, your particularizations, monitions, annunciations and promulgations possess coalescent consistency, homogeneity and concatenated cogency and succinctness; eschew all flatulent garrulity, loquaciousness and asinine affectation, pretentiousness, mauvaise honte and artificiality; concentrate on intelligibility and veraciousness without rodomontade or thrasonical bombast; and, above all, avoid prolixity and psittaceous vacuity.

Can we reach to God by causal argument? What is the relation of "free creatures" to God? Is the God of traditional Aristotelianism the living God or a static *ens realissimum*?

It cannot be said that Dr. Vogel writes excitingly, but he does write plainly. His first chapter is an admirable summary of the historical basis for his metaphysical position; his succeeding critical chapters show wide reading and penetrating insight into the antimetaphysical philosophical position.

I find myself in agreement with Dr. Vogel's comments on certain modern views in Chapter VI, especially in his rejection of Prof. Stace's variety of "mysticism," which seems to me to be an

attempt to support the religious interpretation by a flight into the absurd. His handling of the so-called "logic of the singular" is, I think, admirable; and I agree with him (and Austin Farrer) on the intimate relationship between the given "ontological situation" in which we do in fact find ourselves and the "cosmological situation" — which is simply a way of saying that things recognized as created demand a Creator.

In the final chapter, on Tillich, Dr. Vogel seems to have a logical victory, granted his own presuppositions and the validity of the use which he makes of analogy. But does he quite get at the heart of Tillich's position — that the God of Aristotelian metaphysics is not

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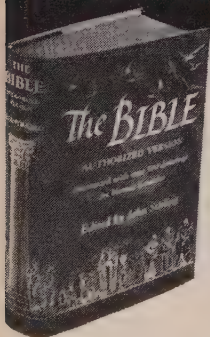
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really the God of living religion, or of living experience for that matter? Tillich, like Whitehead and many others, thinks that *being* as conceived in this philosophy, lacks the dynamism which religion and experience both require. Is God as Aristotelian being sufficiently *related* to his world, not only for logical explanation (as of course He is), but for vital experience (as perhaps He is not)? The reviewer, for what it is worth, would stand with Tillich at this point — or preferably, with Whitehead as he has been "christianized" by Dr. Charles Hartshorne.

However this may be, Dr. Vogel deserves our gratitude for reopening once again the metaphysical question and for showing that religious faith is inevitably bound to raise metaphysical questions, while a metaphysic demands and helps us somewhat to understand perennial religious questions.

Although this is not exactly a "readable" book, it is one with which philosophers must wrestle; and parish priests who have not forgotten Philosophy I in college and Apologetics I in seminary may profit and sharpen their wits by reading it.

W. NORMAN PITTINGER

## A Valuable Guide

**THE GOSPELS: THEIR ORIGIN AND THEIR GROWTH.** By **Frederick C. Grant.** Harpers. Pp. viii, 216. \$3.75.

**F**rederick C. Grant has written a new short introduction to the Gospels to replace his older one, *The Growth of the Gospels*, the plates of which were destroyed during the War. It is called *The Gospels: Their Origin and Their Growth*.

Everybody in the world of New Testament study knows the fabulous learning of Dr. Grant, and his masterly management of his material. This learning extends not only to the Gospels themselves and the associated literature, both Greek and Hebrew, but also into the realms of art and archaeology.

Dr. Grant reads the Gospels in close relation to the literature of the world in which they arose. He places them in that setting, and in particular he relates them to the stream of Jewish-Christian religion of which they form part. They are the Church's books, and can only be explained in their true relation to the life of the Church.

That is one guiding principle of the book. The other is the acceptance of the work of modern criticism, since the rise of the Tübingen School in the 19th century. He approaches his subject by giving an interesting survey of the critical method, including the old discipline of comparative synoptic study, and the new discipline of "form criticism" or "form history." Without going all the way with

all form critics, Dr. Grant is confident that it is possible to penetrate behind the earliest sources (some of them hypothetical) into the pre-literary period when the oral tradition was taking form. One must confess, however, that when he has reached this early period, by means of these rather conjectural methods, the realm in which he finds himself is not very clearly defined.

Dr. Grant then takes the four Gospels in turn and gives a personal evaluation of each as it now stands in the light of the most advanced criticism of the day. Anything that Dr. Grant writes is stimulating, but many readers will fail to follow him all the way in this work of hypothetical reconstruction, where, however, they will find a valuable guide to the literature of the modern critical schools, and many a wise and suggestive observation.

PHILIP CARRINGTON  
Archbishop of Quebec

## One of the Best

**UNDERSTANDING YOUR ADOLESCENT.** By **Bernhardt S. Gottlieb, M.D.** Rinehart. Pp. 252. \$3.95.

**U**NDERSTANDING YOUR ADOLESCENT, by Bernhardt S. Gottlieb, M.D., is an outstanding presentation of the theoretical and practical aspects of dynamic psychiatry as seen and applied to the childhood and adolescent period.

The author gives special reference to the development of emotional conflicts and their impact on the total personality picture at the various levels of ego development. In other words the personality structure and the motivations of the child, complicated as they are, are presented in simplified and understandable manner by Dr. Gottlieb.

The author's ability to give such a comprehensive and clear-cut interpretation of the theories of psychodynamics and their bearing on the development of



common everyday symptoms and behavior manifestations in itself reflects the excellent clinical ability of the author. Every parent, teacher, and priest should read this valuable contribution.

In this book Dr. Gottlieb shows clearly how emotional illness and its manifestations develop. He gives the reader unusual insight into the general problems of sexual maturity or immaturity and delinquency. This is one of the best books

The Living Church



at the present reviewer — himself a practicing psychiatrist and Churchman — is ever read in terms of its clear elucidation of technical and scientific facts presented in a style that everyone can readily grasp.

KENNETH J. TILLOTSON

## Wave of the Future?

**THE AMERICAN TEENAGER.** By H. H. Remmers and D. H. Radler. Bobbs Merrill. Pp. 267. \$3.75.

What is a teenager really like? What are the things which trouble him? What does he think about religion, about his friends, sex, and life in general?

In *The American Teenager* H. H. Remmers and D. H. Radler present case studies, actual statistics, and unsigned letters from teenagers themselves, which set out to answer just such questions as these. This is the distilled result of a study conducted by social scientists at Purdue University over the past 17 years. These researchers tried to be scientific, and thus objective. They went to hundreds of teenagers, representing all sections of the country and every different race, religion, and social position, and they asked them, under a carefully controlled program, what they actually thought and what they really felt.

This is, therefore, one of the best books on this highly complicated subject. It is an excellent description of the mysterious, sometimes romantic, and quite often traumatic experience of being a teenager.

One very valuable aspect of the book is that it is in layman's language. It avoids the complicated terminology of many other psychological case studies. Another important aspect is that it is based on facts. This book is a necessity for parents and teachers, but it is also valuable to everyone who is interested in the youth of the church and the nation.

This book, however, does not so much solve the problems of young people as discover the facts which cause the problems. It gives us some of the data upon which any sound solution must be based. Some of these facts are surprising. For example: 75% to 85% of all teenagers like school and 49% believe that the masses of people are incapable of determining what is and what is not good for them.

I cannot agree with every conclusion in this book, nor do I suspect that it accurately indicates the "wave of the future," but it does give a good basis upon which concerned readers can begin a more thorough understanding of the modern American youth.

The next to last chapter contains a bold challenge to the school and the Church. All who are interested in the education of young people are reminded that the home is the place where the

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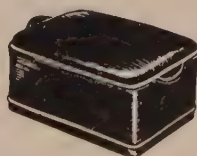
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WILLIAM S. LEA

### Deft Style

**LIVING WITHOUT GLOVES.** More Letters of Simeon Stylites. By **Halford E. Luccock**. Oxford University Press. Pp. ix, 181. \$3.

All humor is a matter of taste, so no reviewer can tell you whether or not you will like the brief and gently ironic essays appearing over the Simeon Stylites by-line in *Christian Century*, some of which the author, Halford E. Luccock, gathers into a book, *Living Without Gloves*.

By and large I do like these, but I am always frustrated by a perhaps unreasonable desire to see the deft style put to work in behalf of the proclamation of the Christian Gospel. Simeon is hardly ever offensive, but reading him steadily leaves me with an unfed feeling.

Simeon's efforts to laugh the stuffiness out of the Christian Church are his most successful pieces. Some of his comments on the state of American life are very charming. But so were the comments of Robert Benchley.

BILL ANDREWS

### No Mere Museum Pieces

**EARLY MEDIEVAL THEOLOGY** (Library of Christian Classics, Volume IX). Newly translated and edited by **George E. McCracken** in collaboration with **Allen Cabaniss**. Westminster Press. Pp. 430. \$5.

The editors of *Early Medieval Theology*, George E. McCracken and Allen Cabaniss, have done a truly commendable piece of work in selecting and arranging the theological material drawn from seven centuries of medieval history. Topically, the emphases of the volume fall into four chief areas: the doctrine of the Church; commentaries on Holy Scripture; sermons, and ideals of the Priesthood.

Although the selected passages span the period from the 5th to the 12th centuries, it is the 9th century which is by far given the greatest weight. This is probably as it should be, for it was in this period that a great deal of controversial writing was done, and a change of viewpoint in many aspects of the Church's thinking became apparent.

The introductory remarks, which in each instance preface the texts, are excellently done and are indispensable for a proper appreciation of the medieval writer

under consideration. This has been accomplished by wisely emphasizing historical background of the thinker as well as theological content.

The passages on the nature of Divine truth, and the ideals of the Priesthood, set forth for the Church and ministry high standards which, for the most part, never have (or at least never should have) been replaced. The 9th-century controversial writings on the manner of our Lord's presence in the Eucharist reveal the general direction of sacramental theology for the remainder of the Middle Ages.

The selections on Holy Scripture and sermons, which comprise over half the text, illustrate that the Bible was by no



means a closed book, and that preaching was not a lost art in the medieval period.

Finally, the editors have succeeded in setting forth the total selections as living, creative thought, rather than as mere, historical, museum pieces, thus witnessing to the modern Church that Churchmen in the ages preceding ours greatly treasured the faith once delivered to the saints.

JOSEPH H. HALL, III

### Existence Is Estrangement

**SYSTEMATIC THEOLOGY.** Volume II — Existence and the Christ. By **Paul Tillich**. University of Chicago Press. Pp. xi, 187. \$4.50.

For some years now theologians have been waiting for the second (and concluding) volume of Paul Tillich's *Systematic Theology*. The second volume was to include the final three parts of Dr. Tillich's five-part system. That plan has been modified somewhat, however, with the appearance of this book, for the latter contains only part three of the total system.

The publishing of parts four and five, dealing with "Life and the Spirit" and "History and the Kingdom of God" respectively, is still some distance off. There can be little doubt (and for this we should be glad) that popular demand alone is responsible for the publishing of part three by itself, with as little delay as possible.

The subtitle of this book is "Existence and the Christ." As a work on Christology it can well have special attention called to it, but the author cautions readers on the last page of the book not to consider either his doctrine of man or of the Christ to be complete apart from his as yet unpublished sections.

Because of the systematic and fundamental nature of Prof. Tillich's work, it is obvious that in this limited space attention can more properly be called to



his book than can the book itself be adequately reviewed. As always, Dr. Tillich has grasped his subject in such a thorough way that he is able to furnish keen insights to readers whatever their theological traditions and inclinations.

Where possible, Tillich has stressed his continuity with the thought and insight of the past, but he is quick to assert that it is his avowed purpose "to develop a theological system for our period." Religion, for him, is existential in nature, and any adequate theology will indicate this fact by displaying an "actual ontology."

In a word, in Tillich's system, existence is estrangement. Existence distorts man's essence, and it is only by participating in the "New Being" which is the Christ that this distortion can be overcome. The paradox of the Christian message is that in one personal life essential manhood has appeared under the conditions of existence without being conquered by them" (p. 94).

ARTHUR A. VOGEL

## Chief Letters

**ST. LEO THE GREAT: LETTERS.** Translated by Brother **Edmund Hunt, CSC.** New York: Fathers of the Church, Inc. Pp. 312. 4.50.

This volume, the 34th in the series *Fathers of the Church, Inc.*, contains the chief letters of the great Christian statesman who was Pope during the darkest years of the fifth century. The letters are more revealing of the man himself than is true of most ancient letters, and give us as well a clear picture of the issues and conflicts which gripped the Church in St. Leo's day.

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CARROLL E. SIMCOX

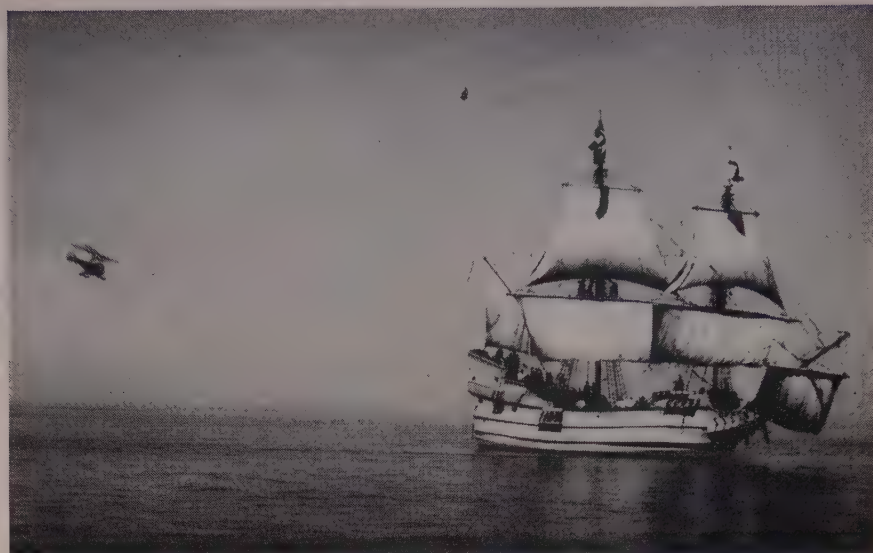
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**THE GOLDEN GOSPELS OF ECHTERNACH.** Codex Aureus Epternacensis. Thirteen Plates in Color and Gold — Ninety-Six Monochrome Plates. Text based on the German by Dr. **Peter Metz.** New York: Frederick A. Praeger. Pp. 96 and plates. Boxed, \$25.

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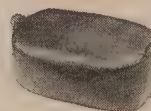
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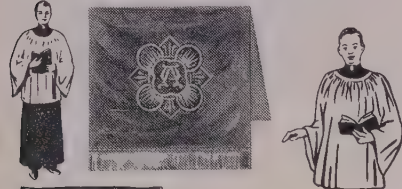
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FRANCIS C. LIGHTBOURN

## Helpful Answers

**THE COVENANT.** An Old Testament Course. By **Colin Alves**. New York: Cambridge University Press. Pp. xiii, 134. \$1.75.

Here is a small but solid book that should be of great help to any priest or teacher in presenting the Old Testament intelligently to high school or college students, or to adults.

By his selection of passages Colin Alves highlights the most significant episodes of the biblical account of Israel's history and her understanding of the inner meaning of that history. The entire Old Testament is seen as a unity, fixed in the context of a covenant, an "agreement or pact of friendship, sometimes with, sometimes without, conditions attached" (p. 5). And in his concluding chapters this theme is shown as fulfilled in our Lord and His Church.

Throughout *The Covenant* the author is cognizant of sound biblical criticism, and aware of archeology and science, often supplying helpful answers to the sort of questions raised about the creation stories, the flood, the exodus, etc.

There are useful maps, diagrams, and indexes together with concise chapter outlines and subjects for discussion. These "helps" should enable the leader to approach a course on the Old Testament with confidence.

JOHN O. BRUCE

## Vision Renewed

**THE KING IN HIS BEAUTY.** By **Miles Lowell Yates**. Seabury Press. Pp. 96. \$2.25 (10 or more copies, \$2.10 each).

The title of this helpful book of three meditations, each one with material for many more occasions of mental prayer, is derived from the Collect for the Feast of the Transfiguration, but the subject matter is designed to be used at the beginning of the Christian Year. The book is appropriately put forth as the current year's Advent Book of the Seabury Press.

Starting and concluding with reference to "standing at the head of the Christian Year," Miles Lowell Yates beautifully describes the sacred year as "this composite of sanctities, this interweaving of story and prayer, of song and color, by which Christ is portrayed and brought before us." The appeal to each is to stand back and think in the large of our Lord and so renew our soul's vision of Him.

The first meditation is on our Lord's birth as His coming to share our life, the second on His death as offering us acceptance, and the third on our Lord the exemplar of the divine will, our light and our strength for everyday living. In Fr. Yates' thoughts on the birth of Christ he draws magnificently on prose and poetry of the late G. K. Chesterton.

A concluding part of this book for Advent, and for all the year, is a chapter on "Some Notes on Christian Devotion" — worth careful study if one desires advance in the devotional life.

M. DEP. MAYNARD

## The First Requisite

**A GUIDE FOR SPIRITUAL DIRECTORS.** By **The Author of *The Way***. London: Mowbrays. New York: Morehouse-Gorham. Pp. 134. \$2.40.

For the priest who is called to the work of hearing confessions and giving spiritual direction, the first essential requisite is that he should learn the art of diagnosis in dealing with souls." This is an excellent terminus a quo of the priesthood; but it is the sad fact that there are priests who refuse to hear confessions, still others who do not know the technique of the confessional either as penitent or as physician of souls.

The author of *The Way* has, in *A Guide For Spiritual Directors*, produced a good and simple (but also deep) book which



every priest should own and use, whether he is beyond the categories mentioned above or not. Every priest should be prepared to help souls to their eternal happiness. How else, as a pastor, but as physician of souls, spiritual director, confessor?

The young priest may well begin with this good and simple and yet profound book, and go on to Fr. Hughson's *Spiritual Direction*, and Belton's *Manual For Confessors*. In a sense this little book is better than either: its exact examples of souls and sins in the confessional, the questions on direction the priest would himself give, the author's own diagnosis, are all fine, and the range of examples — all the way from crass sensuality to scrupulosity — is very helpful.

ROBERT F. SWEETSER

The Living Church



## Emergence, Expansion, Maturity

**UNDERSTANDING THE NEW TESTAMENT.**  
By Howard Clark Kee and Franklin W. Young. Prentice-Hall. Pp. xviii, 492. \$7.95.

It is unusual for a well planned and well executed introduction to the New Testament to include 56 pictures and 11 maps, and this combination of illustrations with text probably makes *Understanding the New Testament*, by Howard Clark Kee and Franklin W. Young (latter of whom teaches at the Theological Seminary of the Southwest), the most helpful single volume one could get. It deals with the literature and with the thought as well.

The authors have tried to combine historical analysis with concern for "the faith that provided the dynamic for the early Christian community." Their concern is evident from the arrangement of the materials. The first part, "the community emerges," discusses the environment, the earliest Church, and the ministry of Jesus. The second, "the community expands," has to do with the work of the apostle Paul and its results. And the third, "the community matures," treats of conflicts, organization, the relation of the Church to the world outside, and the development of eschatology.

Of course some parts are better than others. II Corinthians is given rather rapid treatment, and the statement that preachers of the gospel "made no effort to present it in language that could compete with that of the popular philosophers of the day" is at least exaggerated.

But the whole book should make excellent reading for college students of religion, not to mention clergy and laymen concerned with the New Testament and the early Church. I wish someone (or several people) could provide its equivalent in the field of Church history.

ROBERT M. GRANT

## In The Grand Manner

**WILLIAM WAKE, ARCHBISHOP OF CANTERBURY 1657-1737.** By Norman Sykes. New York: Cambridge University Press. Pp. xii, 366; 288. \$15 the set of two volumes.

Though obviously an important historical figure, William Wake, Archbishop of Canterbury from 1716-1737, has seemed an elusive one — perhaps because, until Norman Sykes came along, nobody sat down to read the 31 volumes of correspondence which Wake committed to the care of his Oxford College. With the magnum opus now before us Sykes gives us, in *William Wake, Archbishop of Canterbury, 1657-1737*, a well-written biog-

raphy in the grand manner, with full citations of the unpublished correspondence and other sources.

There are two main interests in Wake's career, domestic and foreign. As a Caroline High Churchman of Whig sympathies in politics, he carried solid Anglican traditions well into the somewhat discouraging age of the Hanoverians; and from his early days as chaplain at Paris in 1682-1685 until nearly the end of his life he kept up an extensive correspondence with Continental churchmen, both Catholic and Protestant. His parochial ministry at St. James', Piccadilly, was followed by conscientious diocesan administration at Lincoln and Canterbury. (Sykes' chapter on this well illustrates how close the methods and standards of an 18th-century prelate were to those of his medieval predecessors.) He was prominent in the Convocation controversy of Queen Anne's reign, active in Convocation for the few years it did function, and as Archbishop the unwilling instrument of its suspension in 1717.

The correspondence with Gallican divines begun in 1717 is deservedly the most famous of Wake's foreign contacts. In idea and even in many details it foreshadows the Malines conversations of two centuries later — though in reverse order, since Wake hoped to lead the Gallican Church into a position comparable to the Anglican, while Cardinal Mercier explored means by which the Church of England might be brought back into communion with the Roman See. Sykes has much to add to our knowledge of this episode, as also to Wake's contribution (mainly on the historical side) to Fr. Le Courayer's massive defence of Anglican Orders.

Wake's interest in Protestant unity is perhaps an even more fascinating story, since it led him to attempt mediation in Swiss and German affairs which few English divines were even aware of, as well as to endeavor (in vain, except in a few individual cases) to make episcopal Orders available for the Continental Churches. His own view was the common one that, while Apostolic Orders are essential to the Church's being, their unavoidable loss at least excuses other forms of ministry — a principle which as president of SPCK he was willing to apply to the ordination of native pastors in India by the Lutheran missionaries whose support had been undertaken by that Society (II, 214).

Many modern Anglicans who share Archbishop Wake's general outlook could not be satisfied with his minimizing views of the Real Presence and the Eucharistic Sacrifice — as Professor Sykes notes, it remained for "the Tractarians and their disciples at a later time to elaborate the position of their Church in respect of these issues" (I, 366).

The Archbishop is well served by his biographer. As Dr. Sykes points out, many

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of the issues that confronted Wake are still with us, although in different forms. In spite of the official character of even Wake's personal correspondence, the character of the man emerges too — eager and vigorous, yet meeting frustration in political life and in his most ambitious projects, partly through the movement of the age, partly through the mixture of impetuosity and indecision in his own personality. He is certainly a figure of significance in the development of Anglicanism, and his life deserves the admirable account that Prof. Sykes has given of it.

EDWARD ROCHIE HARDY

## A Lively Tale

**THE TICHBORNE IMPOSTER.** By Geddes MacGregor. Lippincott. Pp. 288. \$3.95.

From 1867 to 1874 in Britain, public opinion, the law courts, and the press were thoroughly shaken by two trials which took years to prepare, months to hear, produced thousands of pages of testimony, and cost the government close to a million dollars.

This incredible farrago concerned a man who claimed to be Roger Charles Tichborne, heir to one of the greatest fortunes in England and presumably lost at sea in 1854. For 12 years nothing was heard, and then from Australia this amazing man appeared who maintained that he was the missing Tichborne baronet.

Was he actually Roger Tichborne? Or was he rather Arthur Orton, the scheming son of a Cockney butcher whose life had been one long series of scrapes and misadventures with the law? There were violent adherents on both sides. Roger's aged mother maintained that the claimant was without doubt her long-lost son. Other friends and relatives argued that Lady Tichborne was completely mistaken.

The trial dragged on. There were claims and counter-claims. There was scandal in high places. Witnesses died and disappeared. The Tichborne case became a subject on which everyone had an opinion.

In *The Tichborne Imposter* Geddes MacGregor (a LIVING CHURCH author, incidentally) goes over the whole ground afresh. To him there can be no doubt that Roger Tichborne died at sea and that the claimant was, in fact, Arthur Orton, an unscrupulous pretender. This much is evident at once from the title of the volume. MacGregor makes a good showing for his point of view and tells the tale with a great deal of suspense and lively local color. In short, he agrees fully with the courts which threw out the claim and then proceeded to send Arthur Orton to jail for 14 years on a charge of perjury.

But other writers have not been so sure. Many of the people who lived and

set down their impressions at the time were not so sure. If the claimant was indeed a phoney, he was one of the most blatantly inept blackguards in the history of imposture. If justice miscarried, we have a shocking picture of the seamy side of public pressures. It's doubtful if the answer will ever definitely be known. But MacGregor's telling of his version is spirited and thought-provoking.

ROBERT H. GLAUBER

## Uniting Factors

**THE CHRISTIAN TRADITION AND THE UNITY WE SEEK.** By Albert C. Outler. Oxford University Press. Pp. xii, 165. \$3.25.

One of the most discouraging features of the work of those who are engaged in the solution of the problems of Church unity is the lack of intelligent interest on the part of the great majority of Christians, both clergy and lay. Anything which will stimulate consideration of these problems is welcome. Albert C. Outler's *The Christian Tradition and The Unity We Seek* does just that.

Prof. Outler emphasizes the factors which unite all Christians who acknowledge Christ as Lord and God into a common Christian community, and sees in this community the source of eventual unity. The ecumenical movement of the



20th century has probably laid the main stress on the God-given unity already real in the divided Churches. Prof. Outler insists that a realization of a common history is necessary if any sense is to be made out of the claim of all Churches to belong in some sense to the One, Holy, Catholic, and Apostolic Church of Jesus Christ. To him the Christian community is primary, and a doctrinal system, a developed liturgy, and a settled polity are only possible within it. The unity we are seeking is the fulfillment of the unity

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...now have in part, and a unity in Christian hope, worship, and love which we must endeavor to attain. Such unity can only be obtained by an openness to receive the unity which God wills for us. The reader will not agree with all that is said in *The Christian Tradition and the Unity We Seek*, but he will come away with a conviction that such an approach opens the way to greater possibility of ultimate success of the ecumenical movement.

HOWARD T. FOULKES

## Forward Movement Publications

Recent Forward Movement material includes, in addition to *Forward day by day* late Trinity — October 6th to November 9th\*), these new pamphlets (all available from Forward Movement Publications, 412 Cambridge St., Cincinnati 2, Ohio):

**SAVE YOU FORGOTTEN ANYTHING?** By Peter M. Sturtevant. The case for giving the church a place in the family budget. 5 cents.

**MARRY A ROMAN CATHOLIC?** By James A. Pike. A plea for caution before marriage. 10 cents.

**CHRISTIANS AND JEWS.** By James R. Brown. A new approach to an old question. 8 cents.

**THE COMMUNION OF SAINTS.** By Carroll E. McCox. An explanation of an important doctrine. 5 cents.

**THE CHURCH WE LOVE.** By W. Norman Pittenger. Reprinted from *THE LIVING CHURCH*. 5 cents.

**FIVE-TALENT PEOPLE.** By Christine E. Heffner. A statement on all-round stewardship. 5 cents.

**WHY DID THIS HAVE TO HAPPEN TO ME?** By John D. Lee. A word to the disturbed in faith. 5 cents.

**SELECTIONS FROM EVELYN UNDERHILL.** By Jean Parriss. 10 cents.

## In Brief

**MOLLINS LATIN GEM DICTIONARY.** Latin-English: English-Latin. By D. A. Kidd, M.A. Wm. Collins & Co., 425 Fourth Ave., New York 16, N. Y. Pp. xxx, 674. \$1. A Latin-English and English-Latin dictionary of definitely pocket-size. Supplementary matter at beginning and end — numerals, family tree, meters, geographical and personal names, etc. — should be especially useful. A compact job.

**IMPROVE YOUR CHURCH BULLETINS.** Helps for Church Bulletins, Parish Papers and Outdoor Bulletin Boards. By Webb B. Garrison. Revell. Pp. 127. \$1.95. Contains a number of "sentence sermons," "pungent proverbs," and longer passages that may be reproduced verbatim in parish bulletins — or in sermons.

**WHY BAPTIZE BABIES?** The Case For Infant Baptism Examined. By Henry C. Coke, III. Seabury Press. Pp. 64. Paper,

\$1.30. Adequately described by subtitle. Author, who is rector of Church of St. Mary the Virgin, Wichita Falls, Texas, examines New Testament doctrine of baptism, concludes that baptizing of infants is justified on this basis, and deals with some common objections. Sound Catholic teaching based upon recent authorities (e.g., Oscar Cullmann) and in handy, usable form.

## Books Received

**THE NEXT DAY.** By James A. Pike. Doubleday. Pp. 159. \$2.75.

**THE HEBREW ILIAD.** The History of the Rise of Israel Under Saul and David. Written during the reign of Solomon probably by the priest Ahimaaz. Translated from the original Hebrew by Robert H. Pfeiffer. With general and chapter introductions by William G. Pollard. Harpers. Pp. 151. \$2.50.

**WHAT IS LITURGICAL PREACHING?** By Reginald H. Fuller. SCM Press, Ltd., 56 Bloomsbury St., London, W.C. 1. Pp. 64. Paper, 6/- (about 85 cents ordered direct).

**THE CHURCH'S UNDERSTANDING OF ITSELF.** A Study of Four Birmingham Parishes. By R. H. T. Thompson. SCM Press, Ltd., 56 Bloomsbury St., London, W.C. 1. Pp. 110. Paper, 8/6 (about \$1.25 ordered direct).

**BY WHAT AUTHORITY?** By Robert Hugh Benson. Edited, and with a Foreword, by Riley Hughes. P. J. Kenedy. Pp. x, 372. \$3.50.

**A HISTORY OF ST. PAUL'S CATHEDRAL** and the Men Associated with It. Edited by the Very Rev. W. R. Matthews and the Rev. W. M. Atkins, with a Foreword by Sir Ernest Barker. With Fifty-Seven Illustrations. New York: Pitman Publishing Corporation. Pp. xxiii, 380. \$10.95.

**THE PURSUIT OF THE MILLENNIUM.** By Norman Cohn. Fairlawn, N. J.: Essential Books, Inc. Pp. xvi, 476. \$9.

**THE REVELATION OF JESUS CHRIST.** An Interpretation. By Donald W. Richardson, D.D. John Knox Press. Pp. 195. Paper, \$1.50.

**DAILY BIBLE READINGS** from the *Revised Standard Version* selected and arranged by Harold Lindsell, Ph.D. Harpers. About 180 unnumbered pages. Cloth, \$2; leather, \$5.

**ERASMUS and the Age of Reformation.** By John Huizinga with selections from the letters of Erasmus. Harpers. Pp. xiv, 266. Paper, \$1.50 (Harper Torchbooks / TB 19).

**FROM RELIGION TO PHILOSOPHY.** A Study in the Origins of Western Speculation. By F. M. Cornford. Harpers. Pp. x, 275. Paper, \$1.35 (Harper Torchbooks / TB 20).

**SPIRITUAL PROBLEMS IN CONTEMPORARY LITERATURE.** Edited by Stanley Romaine Hopper. Harpers. Pp. xvi, 298. Paper, \$1.50 (Harper Torchbooks / TB 21).

**THE RISE OF PURITANISM.** Or, The Way to the New Jerusalem As Set Forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643. By William Haller. Harpers. Pp. x, 464. Paper, \$1.85 (Harper Torchbooks / TB 22).

**OUTLINES OF A PHILOSOPHY OF RELIGION BASED ON PSYCHOLOGY AND HISTORY.** By Auguste Sabatier. Harpers. Pp. xiv, 337. Paper, \$1.45 (Harper Torchbooks / TB 23).

**WINDS OF DOCTRINE and PLATONISM AND THE SPIRITUAL LIFE.** By George Santayana. Harpers. Pp. 312. Paper, \$1.45 (Harper Torchbooks / TB 24).

**IT PAYS TO BE HEALTHY.** A World-Renowned Physician Guides You to Success, Happiness, and Health in Your Work. By Robert Collier Page, M.D., E.A.C.P. Prentice-Hall Pp. xiv, 285. \$4.95.

**TARGET ISLAND.** By Bruce Carter. Pictures by Charles W. Walker. Harpers. Pp. 218. \$2.50 (Juvenile).

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# PEOPLE and places

## Appointments Accepted

The Rev. Richard E. Byrd, who formerly served St. Paul's Church, Waldo, Fla., and churches at Keystone Heights and Hawthorne, will be curate at Holy Trinity Church, West Palm Beach, Fla., and vicar of Grace Mission, West Palm Beach.

The Rev. Earl L. Conner, formerly rector of St. George's Church, Indianapolis, and canon bur-sar of Christ Church Cathedral, Indianapolis, will on October 1st become associate secretary of the Urban Industrial Church Work Division of the National Council.

During the seven years that Canon Conner served St. George's Church, the congregation achieved parish status. It had been a mission for 75 years. Canon Conner has also served on many boards and departments of the diocese of Indianapolis.

The Rev. Frederick W. Figge, formerly curate at St. Paul's Church, Syracuse, N. Y., has for some time been rector of St. Peter's Church, Westfield, N. Y. Address: 22 First St.

The Rev. David M. Flanders, formerly curate at Grace Church, Medford, Mass., will be in charge of St. John's Church, Franklin, Mass.

The Rev. L. Wells Folsom, who has been serving churches in the diocese of South Florida, is now assistant at Holy Cross Church, Jacksonville, Fla.

The Rev. Westwell Greenwood, formerly assistant at St. Mark's Church, Milwaukee, is now minister of religious education at St. James' Church and Day School, Newport Beach, Calif.

The Rev. Howard S. G. Hane, formerly addressed at the Society of St. John the Evangelist, 980 Memorial Dr., Cambridge, Mass., has since June been vicar of St. Boniface's Church, Siesta Key, Sarasota, Fla. Address: 1108 Crescent Dr., Siesta Key, Sarasota.

The Very Rev. Charles U. Harris, formerly rector of Trinity Church, Highland Park, Ill., is now president and dean of Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill.

The Rev. Raymond P. Hoffman, formerly rector of Christ Church, Accokeek, Md., and St. John's Chapel, Pomonkey, is now rector of St. John's Church, Wilkinsonville, Mass.

The Rev. Richard A. Isaac, formerly rector of St. Stephen's Church, Woodlawn, New York City, is now chaplain of St. Mary's School, Peekskill, N. Y.

The Rev. Kenneth R. Johnson, formerly rector of Zion Church, Philadelphia, is now rector of the Church of St. Michael and All Angels, Berwyn, Ill. Address: 6732 W. Thirty-Fourth St.

The Rev. Paul E. Langpaap, formerly rector of St. John's Church, Stockton, Calif., is now rector of Trinity Church, Seattle, Wash.

The Rev. William Lillycrop, formerly assistant at Holy Trinity Church, West Palm Beach, Fla., is now chaplain at the University of Florida.

The Rev. W. Bruce MacHenry, who formerly served St. Mark's Mission, Blackwell, Okla., and St. Mark's, Perry, is now serving the Church of the Good Shepherd, Prospect, Ore., and St. Martin's, Shady Cove. Address: Prospect.

The Rev. John S. McDuffie has changed his plans to work in the newly created missionary district of Central America and will continue his work at St. Mary's of the Hills, Blowing Rock, N. C., and St. Mary's, Beaver Creek.

The Rev. Edward P. Miller, formerly curate at All Saints' Church, Riverside, Calif., and student chaplain at the Riverside branch of the University of California, will on October 1st become canon at St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. John G. Mills, formerly on the staff of St. Mary's School, Peekskill, N. Y., is now rector of St. Luke's Church, Whitewater, Wis. Address: 146 S. Church St.

The Rev. Harold W. B. Nickle, formerly rector of the Church of the Epiphany, Kingsville, Texas, is now rector of Trinity Church, San Antonio, Texas. Address: 111 Haverhill Dr., San Antonio 1.

The Rev. J. Preston Ough, Jr., formerly curate at St. Thomas' Church, Whitemarsh, Pa., will on October 1st become rector of All Saints' Church, Norristown, Pa. Address: 535 Haws Ave.

The Rev. Waldo I. Peterson, formerly canon at Trinity Cathedral, Easton, Md., is now rector of St. Paul's Church, Berlin, Md. Address: 109 S. Main St.

The Rev. Roger William Smith, formerly assistant at All Saints' Church, St. Thomas, V. I., is now rector of St. John's Church, Christiansted, V. I.

The Rev. Vincent H. Strohsahl, formerly rector of Holy Innocents' Church, Hoboken, N. J., is now serving Christ Church, Patterson, N. Y., and the Church of the Resurrection, Hopewell Junction.

The Rev. Stephen C. Walke, formerly rector of

Christ Church, Raleigh, N. C., is now associate secretary of the Leadership Training Division of the Department of Christian Education of the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Dr. Robert H. Whitaker, formerly associate rector of Grace Church, Mount Clemens, Mich., is now director of the Diocesan School of Theology, Detroit. Address: 6855 Vinewood, Detroit 8.

The Rev. Allan R. Wolter, formerly vicar of All Saints' Mission, Vista, Calif., is now rector of Trinity Church, Orange, Calif., and vicar of St. George's, El Toro.

The Rev. N. Kenneth Yates, formerly assistant at the Church of the Heavenly Rest, New York, will be curate of All Saints' Church, St. Thomas, V. I., and vicar of St. Andrew's Chapel in the missionary district of the Virgin Islands.

## Deaths

Milton Campbell, 95, of "The Anchor-age," Easton, Md., died August 19th in the Memorial Hospital in Easton which he had helped to found some 40 years ago. A loyal and generous Churchman, Mr. Campbell was formerly a vestryman of the Church of Our Saviour, Philadelphia, and of late years was an active member of Christ Church, Easton, Pa.

One of the pioneers of the pharmaceutical business, Mr. Campbell's firm, H. K. Mulford Company, was the first in the U.S. to print on its labels the ingredients of every medicine, long before the Pure Food and Drug Act was passed. He also founded the first biological research laboratory of any commercial firm.

He is survived by two nephews, General L. H. Campbell of Annapolis and Worthington Campbell of Short Hills, N. J., and a niece, Mrs. Walter Sharp, of Annapolis.

Pearl Scrimger Manss, wife of Walter A. Manss, of Wilmington, Del., prominent Churchwoman, died at her home on July 27th, after a long illness.

Mrs. Manss was the first president of St. Mary's chapter of the Ladies Auxiliary of the Cathedral Church of St. John in Wilmington. She was also closely associated with many civic and charitable organizations.

She is survived by her husband, a daughter, Mrs. P. S. Stedfast; a son, Walter A., Jr.; two sisters and a grandson.

## CLASSIFIED

advertising in **The Living Church** gets results.

### AGENTS WANTED

**RUN SPARE-TIME** Greeting Card and Gift Shop at home. Show friends samples of our new 1957 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 38, Ferndale, Michigan.

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

### LINENS AND VESTMENTS

**ALTAR GUILDS:** Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**JUST ARRIVING** from Ireland — our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### POSITIONS OFFERED

**ASSISTANT MINISTER** wanted, preferably single. Position open now. Reply: Rev. Edmund Berkeley, Box 247, Virginia Beach, Va.

**CHRIST CHURCH** Anglo-American Parish, Mexico City, requires Rector January. Prayer Book Churchmanship, Musical, Sunday School speciality, age 30-45 preferred. Spanish unnecessary. Starting salary \$350 tax free monthly, house, car, and generous allowances. Write giving references: Churchwardens, Artículo 123-134, Mexico 1 D. F., Mexico.

**PENSION CAREER TRAINEE** — Opportunity in our Church's pension office for personable young man, recent college graduate, active church member. Must have aptitude for figures and details. Good salary, many employee benefits. Apply Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

### POSITIONS WANTED

**PRIEST,** young, single, experienced in school and parish work desires position in parish or school. Reply Box E-470, The Living Church, Milwaukee 2, Wis.

**THE LIVING CHURCH** reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

### CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contracts rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

### THE LIVING CHURCH

The Living Church



# CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

## LOS ANGELES, CALIF.

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.  
Sun 8, 9 HC, 10 MP, 11 1S; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

## DADE COUNTY, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Harn, c  
Sun 7, 8, 9:15, 11, and Daily

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs HD 9; C Fri & Sat 4:30-5:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & Sat 10; C Sat 5-6

## ATLANTA, GA.

**SACRED SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Thurs 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Lauren & Wabash (nearest Loop)  
Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15, 9:30, 7:30 HC, also Wed 10; Thurs 6:30; (Mon & Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7, 9; Also Wed 6:15; Also Fri (Requiem) 7:30; Sat 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 8:30-8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
13 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:15, 11 & Daily

## BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.  
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass & Ser; Daily 7; EP 6 (Sat only); C Sat 5-6, 8-9, Sun 8:30

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

## OMAHA, NEBR.

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

## FAIR HAVEN, N. J.

**CHAPEL OF THE HOLY COMMUNION**  
River Rd. at Church St., Rev. Charles L. Wood, v  
Sun HC 8, HC or MP 11, School 9:30; HD as anno  
Chapel open daily. Noted for mosaic windows.

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Tues & Thurs 6. Church open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 9; High Mass 11; B 8  
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC 8:15; Thurs 11, HD 12:30; Noonday ex Sat 12:10



## NEW YORK, N. Y. (Cont'd)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10; (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

## UTICA, N. Y.

**GRACE** 193 Genesee St.  
Rev. S. P. Gasek, r; Rev. A. A. Archer, c  
HC 8, 9:15, 11 (3rd & 5th), MP (2nd & 4th)

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## HAVANA, CUBA

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blankenship, bishop; Very Rev. E. P. Wroth, dean; Ven. R. Gonzalez, canon  
Sun HC 8, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# ***Announcing . . .***

## **The 1958 Church School Essay Contest**

Sponsored by *The Living Church*

**Subject:** *Christian Race Relations*

The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

**Eligibility:** All undergraduates in Church related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 15th annual contest.

### ***PRIZES***

**FIRST PRIZE:** gold medal and **\$100**

**SECOND PRIZE:** silver medal and **\$50**

**THIRD PRIZE:** silver medal and **\$25**

**Regulations:** Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 21, 1958, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than March 8, 1958. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 20, 1958, Church School issue of *The Living Church*.